

REPORT ON NATIVE PAPERS IN BENGAL

FOR THE
Week ending the 8th January 1910.

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[As it stood on the 1st January 1910.]

| No. | Name of Publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|-----------------|------------------------------------|------------------|-------------------|--|--------------|
| BENGALI. | | | | | |
| 1 | "Bangabandhu" | Calcutta | Weekly | Barendro Lal Mukerjee, age 27, Hindu | 500 |
| 2 | "Bangabhumi" | Ditto | Do. | Gets contributions from different writers. | |
| 3 | "Bangaratna" | Ranaghat | Do. | Kanai Lal Das, age 25, Karmokar | 100 |
| 4 | "Bangavasi" | Calcutta | Do. | Behari Lal Sarkar, age 52, Kayastha ; Hari Mohan Mukerji, age 41, Brahmin ; and Durga Das Lahiri. | 15,000 |
| 5 | "Bangla" | Santipur | Do. | | |
| 6 | "Bankura Darpan" | Bankura | Do. | Biswanath Mukerji, B.L. | 713 |
| 7 | "Basudev" | Calcutta | Do. | | |
| 8 | "Basumati" | Ditto | Do. | Radhika Prosad Ghose, age 37, Hindu | 13,000 |
| 9 | "Birbhum Hitaishi" | Suri | Do. | Rajranjan Sen, age 34, Baidya | 300 |
| 10 | "Birbhum Varta" | Do. | Do. | Debendra Nath Chakravarti, age 36, Brahmin. | 800 |
| 11 | "Burdwan Sanjivani" | Burdwan | Do. | Prabodhananda Sarkar | 950 |
| 12 | "Chinsura Vartavaha" | Chinsura | Do. | Dinanath Mukerji, age 42, Brahmin | 650 |
| 13 | "Daily Hitavadi" | Calcutta | Daily | | |
| 14 | "Dainik Ohandrika" | Ditto | Do. | Hari Dass Dutt, age 37, Kayastha | 200 |
| 15 | "Dharma" | Ditto | Do. | Aravinda Ghosh | |
| 16 | "Dharma-o-Karma" | Ditto | Monthly | | |
| 17 | "Education Gazette" | Chinsura | Weekly | Shibnath Bannerji, M.A., B.L. | 1,500 |
| 18 | "Ekata" | Calcutta | Do. | Hari Dhan Kundu (Principal contributor), caste Teli, age 34 years, Fashitola, Howrah. | 1,000 |
| 19 | "Hitavadi" | Ditto | Do. | Panch Kowri Banerji, Jaladhar Sen, age 46, Hindu ; and Jogendra Kumar Chatterjee of Chandernagore, and Manindranath Bose of Chitta. | 30,000 |
| 20 | "Hindusthan" | Ditto | Do. | Hari Das Dutt, age 37, Kayastha | 1,000 |
| 21 | "Howrah Hitaishi" | Howrah | Do. | Gishpaty Kabyatirtha, age 36, Kayastha. | 3,500 |
| 22 | "Jagaran" | Bagerhat | Do. | Behari Lal Roy, age 45, Kayastha ; Beni Madhab Ganguly, age 35, Brahmin ; and Monmotha Nath Roy, age 32, Brahmin. | 600 |
| 23 | "Jasohar" | Jessore | Do. | Ananda Mohan Chaudhury, age 34, Kayastha. | 500 |
| 24 | "Kalyani" | Magura | Do. | Biseswar Mukherjee, age 45, Brahmin and Tarak Brahma Sikdar, Kayastha | 1,200 |
| 25 | "Karmayogin" | Howrah | Do. | | |
| 26 | "Khulnavasi" | Khulna | Do. | Gopal Chandra Mukerjee, age 50, Brahmin. | 300 |
| 27 | "Manbhum" | Purulia | Do. | Bagola Chandra Ghosh, age 36, Kayastha. | 300 |
| 28 | "Matribhumi" | Chandernagore | Do. | Surendra Nath Sen, age 32, Hindu | 500 |
| 29 | "Medini Bandhav" | Midnapore | Do. | | |
| 30 | "Mihir-o-Sudhakar" | Calcutta | Do. | Sayyid Osman of Basirhat, age 35 ; and Maulvi Reyazuddin Ahmad of Kareya. | 4,000 |
| 31 | "Murshidabad Hitaishi" | Saidabad | Do. | Bonwari Lal Goswami, age 44, Brahmin. | 100 |
| 32 | "Nadia" | Krishnagar | Do. | Susil Kumar Maitra, age 28, Brahmin. | 800 |
| 33 | "Navajivani-o-Swadeshi Christian." | Calcutta | Tri-Weekly | Rev. Lal Behari Shah, age 50, Native Christian. | 300 |
| 34 | "Nayak" | Ditto | Daily and Weekly. | | 500 |
| 35 | "Nihar" | Contai | Weekly | Madhu Sudhan Jana, age 49 | 200 |
| 36 | "Nivedan" | Calcutta | Do. | | |
| 37 | "Pallivarta" | Bongong | Do. | Charu Ch. Roy, age 35, Kayastha | 400 |
| 38 | "Pallivasi" | Kalna | Do. | Sosi Bhusan Banerji, age 43, Brahmin | 600 |
| 39 | "Prachar" | Calcutta | Monthly | | |
| 40 | "Prasun" | Katwa | Weekly | Purna Chandra Chatterji, age 43 ; and Banku Behari Ghose, age 38 ; Goala. | 500 |
| 41 | "Pratihar" | Berhampore | Do. | Kamakhya Prosad Ganguli, age 90, Brahmin. | 100 |
| 42 | "Purulia Darpan" | Purulia | Do. | Amulya Ratan Chatterjee, age 37, Brahmin. | 300 |

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|------------------|--|---------------------|-------------|---|--------------|
| BENGALI—concl'd. | | | | | |
| 43 | "Ratnakar" ... | Asansol ... | Weekly | Rakhal Chandra Chakravarti, age 26, Brahmin; and Gopal Chandra Mitra, age 26, Kayastha. | 500 |
| 44 | "Samaj Darpan" ... | Salkia ... | Do. | Satya Charan Banerjee, age 28, Brahmin. | 1,300 |
| 45 | "Samay" ... | Calcutta ... | Do. | Ganendra Nath Das, age 54, Kayastha | 800 |
| 46 | "Sammilani" ... | Serampore ... | Do. | ..... | ..... |
| 47 | "Samvad Purnachandrodaya" ... | Calcutta ... | Daily | Purna Chandra Ghatak, age 45, Brahmin. | 50 |
| 48 | "Sanjivani" ... | Ditto ... | Weekly | Shiva Nath Sastri and Ramananda Chatterjee. | 7,000 |
| 49 | "Sevika" ... | Diamond Harbour ... | Monthly | ..... | ..... |
| 50 | "Soltan" ... | Calcutta ... | Weekly | Maulvi Muhammad Monirazzam of Chittagong. | 1,500 |
| 51 | "Sonar Bharat" ... | Howrah ... | Do. | Baikunta Das Gupta, age 35, Baidya | 3,000 |
| 52 | "Sri Sri Vishnu Priya-o-Ananda Bazar Patrika." | Calcutta ... | Do. | Basik Mohan Chakravarti, age 37, Brahmin. | 2,000 |
| 53 | "Tamalika" ... | Tamluk ... | Do. | Sita Nath Mondal, age 26, Hindu | 900 |
| 54 | "Twenty-four Parganas Vartavaha." | Bhawanipur ... | Do. | Hem Chandra Nag, age 26, Kayastha | 500 |
| HINDI. | | | | | |
| 55 | "Banga Kesri" ... | Calcutta ... | Fortnightly | ..... | ..... |
| 56 | "Bharat Bandhu" ... | Ditto ... | Weekly | ..... | ..... |
| 57 | "Bharat Mitra" ... | Ditto ... | Do. | Mahabir Prasad, age 35, Vaisya; and Amrita Lal Chakravarti, age 46, Brahmin. | 3,200 |
| 58 | "Bihar Bandhu" ... | Bankipore ... | Do. | Nanda Kumar Sharma, age 35, Kayastha. | 500 |
| 59 | "Bir Bharat" ... | Calcutta ... | Do. | Prantosh Dutta, age 35, Kayastha | 500 |
| 60 | "Ghar Bandhu" ... | Ranchi ... | Fortnightly | Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi. | 1,000 |
| 61 | "Jain Pataka" ... | Calcutta ... | Monthly | ..... | ..... |
| 62 | "Hindi Bangavasi" ... | Ditto ... | Weekly | Hari Kissen Joahar, age 30, Khettri | 4,000 |
| 63 | "Hitvarta" ... | Ditto ... | Do. | Rao Purandkar, age 29, Mahratta Brahmin. | 3,000 |
| 64 | "Lakshmi Upadesh Lahri" ... | Gaya ... | Monthly | ..... | ..... |
| 65 | "Marwari" ... | Calcutta ... | Do. | B. K. Tebrevala, age 34, Hindu Agarwalla. | 500 |
| 66 | "Sattya Sanatan Dharm" ... | Ditto ... | Weekly | ..... | ..... |
| 67 | "Sri Sanatan Dharm" ... | Ditto ... | Do. | ..... | ..... |
| 68 | "Shiksha" ... | Arrah ... | Do. | Gohkaran Singh, age 38, Babhan | 255 |
| 69 | "Tirhut Samachar" ... | Muzaffarpur ... | Do. | Jaganand Kumar | ..... |
| PERSIAN. | | | | | |
| 70 | "N a m a i - M u q a d d a s - Hablul Matin" | Calcutta ... | Weekly | Syed Jalaluddin al-Husaini, Muhammadan. | ..... |
| URDU. | | | | | |
| 71 | "Al Panch" ... | Bankipore ... | Do. | ..... | ..... |
| 72 | "Dar-us Sultanat" ... | Calcutta ... | Do. | Quazi Abdul Latif, age 35, Muhammadan. | 200 |
| 73 | "Star of India" ... | Arrah ... | Do. | Zaur-ul-Haque... | ..... |
| URIYA. | | | | | |
| 74 | "Garjatbasini" ... | Talcher ... | Weekly | Bhagi Ruth Misra, age 40, Brahmin. | ..... |
| 75 | "Manorama" ... | Baripada ... | Do. | ..... | ..... |
| 76 | "Nilachal Samachar" ... | Puri ... | Do. | Baidya Nath Singh, age 31, Punjabi | 600 |
| 77 | "Sambalpur Hitaishini" ... | Bamra ... | Do. | Dinabandhu Padhan. | ..... |
| 78 | "Samvad Vahika" ... | Balasore ... | Do. | Harish Chandra Sarkar, age 52, Sadgop. | 500 |
| 79 | "Uriya and Navasamvad" ... | Cuttack ... | Do. | Ram Tarak Sen, age 47, Tamuli | 700 |
| 80 | "Utkal Darpan" ... | Sambalpur ... | Do. | ..... | ..... |
| 81 | "Utkal Dipika" ... | Cuttack ... | Do. | Gauri Sankar Roy, age 75 | 800 |
| 82 | "Utkal Sakti" ... | Calcutta ... | Do. | ..... | ..... |
| 83 | "Utkal Varta" ... | Ditto ... | Do. | Moni Lal Moherana, age 45, Hindu Karmokar. | 600 |

I.—FOREIGN POLITICS.

THE *Namā Muqaddas Hablul Matin* [Calcutta] of the 20th December has the following under an article headed "The relation of the Powers with Persia:—

NAMAI MUQADDAS
HABUL MATIN,
Dec. 20th, 1909.

Persia and the neighbouring Powers.

Commercial relation of the Powers with Persia.

Persia has one and the same economic relation with all the Powers, although some of them regard their connexion as more intimate in view of their more extensive trade in Persia, and these are Russia and England. We are altogether losers in our trade with the English, as also with the Russians, for the exports from the Persian Gulf are inconceivably small as compared with the imports in it, which comprise greatly of English goods.

Political relation of the Powers with Persia.

Besides her economic relation with the Powers in general, Persia has a political relation with three Powers, viz., Turkey, England and Russia. In past years Turkey being involved in her internal affairs, was left behind by all her rivals, and could retain only her natural frontier relations with Persia. On the contrary the bond of political relation of Russia and England went on tightening till at last it became fast in the Persian Court. Only in recent years, at the instance of Germany, Turkey stood up to show her opposition to the frontier question, with the sole object of strengthening by this means her political relation with Persia. As the political movements of Turkey were called forth by them (Russia and England) the latter understood those movements as favourable to their own policy in Persia, and this was a real fact.

A century's loss to Persia on account of the rivalry of Russia and England.

When Persia fell at the mercy of Russia and England in her politics, each of the two Powers tried to push forward its own interests by bringing pressure to bear on Persia from the north or the south. One of them crushed the power of Persia in the Caucasus, the other destroyed her privileges in Amánát; one cut off her connexion with Karchistan and Daghistán, the other with Scind and the Punjab frontier; one destroyed the suzerainty of Persia over the Khans of Turkistan, the other over the Umarás of Afghanistan; one made encroachments on the frontiers of Azerbaijan and Khorasán, the other on Baluchistan and Sistán; one secured privileges over the routes in the North, the other over the routes in the South; one opened a bank, the other asked for a similar concession—in short, the two Powers continued this sort of coercive policy for one full generation, till at last they reduced Persia to her present condition by bringing pressure to bear on her from both sides.

The object of the Anglo-Russian alliance.

The Persians do not lose sight of the fact that the object of this alliance is merely to keep Germany in check, and that it does not aim at favouring the integrity of Persia, or putting an end to their rivalry there, for both are still trying to gain their respective interests—the Russians by supporting the despotic monarchy, and the English by favouring the Constitution. Both of them have been benefited by adopting this policy, which has now become their second nature.

A statement worthy of serious consideration.

Before the outbreak of the agitation in favour of the Constitution, Ain-ud-Dowla took a handful of money from Germany, and gave her a certificate granting the privilege of opening a bank (in Persia). The Russians were at that time involved in their own affairs, while the English saw to their grief that if the policy of the Persian monarchs remained unaltered for some time longer, German influence would be so firmly rooted in Persia, that it would be very hard for them to supplant it; and as this problem struck at the political

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| 44 | "Samaj Darpan" ... | Salkia ... | Do. | Satya Charan Banerjee, age 28, Brahmin. | 1,300 |
| 45 | "Samay" ... | Calcutta ... | Do. | Ganendra Nath Das, age 54, Kayastha | 800 |
| 46 | "Sammilani" ... | Serampore ... | Do. | | |
| 47 | "Samvad Purnachandrodaya" ... | Calcutta ... | Daily | Purna Chandra Ghattak, age 45, Brahmin. | 50 |
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| 66 | "Sattya Sanatan Dharm" ... | Ditto ... | Weekly | | |
| 67 | "Sri Sanatan Dharm" ... | Ditto ... | Do. | | |
| 68 | "Shiksha" ... | Arrah ... | Do. | Gohkaran Singh, age 38, Babhan | 255 |
| 69 | "Tirhut Samachar" ... | Muzaffarpur ... | Do. | Jaganand Kumar | |
| PERSIAN. | | | | | |
| 70 | "Nama-i-Muqaddas-Hablul Matin" | Calcutta ... | Weekly | Syed Jalaluddin al-Husaini, Muhammadan. | |
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| 71 | "Al Panch" ... | Bankipore ... | Do. | | |
| 72 | "Dar-us Sultanat" ... | Calcutta ... | Do. | Quazi Abdul Latif, age 35, Muhammadan. | 200 |
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| URIYA. | | | | | |
| 74 | "Garjatbasini" ... | Talcher ... | Weekly | Bhagi Ruth Misra, age 40, Brahmin. | |
| 75 | "Manorama" ... | Baripada ... | Do. | | |
| 76 | "Nilachal Samachar" ... | Puri ... | Do. | Baidya Nath Singh, age 31, Punjabi | 600 |
| 77 | "Sambalpur Hitaishini" ... | Bamra ... | Do. | Dinabandhu Padhan. | |
| 78 | "Samvad Vahika" ... | Balasore ... | Do. | Harish Chandra Sarkar, age 52, Sadgop. | 500 |
| 79 | "Uriya and Navasamvad" ... | Cuttack ... | Do. | Rajn Tarak Sen, age 47, Tamuli | 700 |
| 80 | "Utkal Darpan" ... | Sambalpur ... | Do. | | |
| 81 | "Utkal Dipika" ... | Cuttack ... | Do. | Gauri Sankar Roy, age 75 | 800 |
| 82 | "Utkal Sakti" ... | Calcutta ... | Do. | | |
| 83 | "Utkal Varta" ... | Ditto ... | Do. | Moni Lal Moherana, age 45, Hindu Karmokar. | 500 |

I.—FOREIGN POLITICS.

THE *Namoi Muqaddas Hablul Matin* [Calcutta] of the 20th December has the following under an article headed "The Persia and the neighbouring Powers. relation of the Powers with Persia:—

NAMAI MUQADDAS
HABUL MATIN,
Dec. 20th, 1900.

Commercial relation of the Powers with Persia.

Persia has one and the same economic relation with all the Powers, although some of them regard their connexion as more intimate in view of their more extensive trade in Persia, and these are Russia and England. We are altogether losers in our trade with the English, as also with the Russians, for the exports from the Persian Gulf are inconceivably small as compared with the imports in it, which comprise greatly of English goods.

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Before the outbreak of the agitation in favour of the Constitution, Ain-ud-Dowla took a handful of money from Germany, and gave her a certificate granting the privilege of opening a bank (in Persia). The Russians were at that time involved in their own affairs, while the English saw to their grief that if the policy of the Persian monarchs remained unaltered for some time longer, German influence would be so firmly rooted in Persia, that it would be very hard for them to supplant it; and as this problem struck at the political

and economic interests of Russia too, both the Powers thought it advisable to reduce the powers of Muzaffaruddin Shah.

In the very beginning of their negotiation for an alliance (with the Russians), the English found an opportunity of pushing forward their own policy by offering assistance to the freedom-seekers in establishing the Constitution, and thus regained their lost influence in Persia; but as the Russians were at their wit's end in their open interference, they veiled their own policy and apparently working against the policy of the English, helped Muhamad Ali and all the Royalists to annihilate the Mejlis and destroy the foundation of the Constitution. In the beginning of the national agitation, the English represented to the Russians that the people were weary of the oppression committed by the Executive and the Judiciary, and that it was necessary to effect their deliverance. At the same time the two Powers proposed the issue of a joint loan to Persia on such terms as would exclude the intervention of the other Powers. When the Russians wanted to annihilate the Mejlis, they represented to the English that the assembly was anarchical in its attitude, and the Shah was, therefore, to be helped in dispersing it.

Russia and England still cherish the spirit of rivalry.

As soon as the English and the Russians entered into a Convention, the latter were glad to have gained their object, and began to help Muhammad Ali and the Royalists openly against the nation, which at last resulted in the destruction of the Mejlis and the horrible incidents at Tabriz. On the other side Germany too, found it a good opportunity to show her readiness to help Muhammad Ali, which in the opinion of the two Powers led to the decline of his power. Again when Tabriz presented itself as a field for the rivalry of the Powers, the English in the beginning protested against the excesses of the Russians and despatch of soldiers to Tabriz; but as soon as they saw that Germany would possibly create her influence in Azerbaijan through Turkey, they favoured the Russian policy of suppressing the zeal of the Tabrizists, for fear that if the latter would obtain success over Teheran, a third Power would acquire influence and power in Persia.

As it is well known that a secret agreement exists between the English and the Bakhtyari nobles, it is guessed that a similar one exists between the Russians and Sipahdar and the nobles of the North.

What bears upon the fact of rivalry, is that since the formation of the Convention, rather the destruction of the Parliament, the tendency of the two Powers is to see that if there is an enlightened English minister in the Court of Persia, there must be at the same time another civilised Russian minister too, so that the influence of both the Powers may be kept in balance. A minute observation would show that if Russia had not brought down her forces into Tabriz, England would not have quartered her soldiers in Bushire, etc. We, therefore, say that the rivalry of the English and the Russians in Persia is as keen as ever, with the only difference that what was an open rivalry before has become a veiled one since the formation of the Convention. As the English can never tolerate the growth of Russian influence in Persia or even in the North, the Russians too, cannot tolerate the growth of the influence of the former in the South.

Conclusion.

We conclude from the foregoing observations that henceforth the Anglo-Russian policy in Persia will be to counteract the influence of Germany or any other Power in Russia, and then direct their attention towards us and reap the benefits of their rivalry as they have been doing for a generation.

What is then the duty of the Persians?

The duty of the Persians lie in freeing themselves from being the object of the rivalry (of the Powers), and this depends on the observation of two things; first, national education which would evoke patriotism, for the cause of the encroachments of the neighbours in Persia is nothing but the ignorance of the nation which, not knowing the rights of the mother-country and the advantages of national unity, is easily duped by the foreigners to sell

its country for an immediate gain; secondly, the organisation of a defensive army on modern lines. A nation, unable to defend itself, cannot preserve the integrity of its country. But in order to carry out the purpose in view, time and opportunity are required; but our hasty neighbours are trying to see that no such opportunity is given. It is, therefore, incumbent on the wise men of the nation to create a circle of rivalry for the two Powers in Persia, so that they may not find an opportunity of intruding upon our leisure.

II.—HOME ADMINISTRATION.

(a)—Police.

2. Referring to the question raised by Mr. Mackarness, M.P., in his book named "The Character of the Indian Police," as to the measures adopted by the Government for reforming the police during the seven years following the publication of the report of the Police

Police as the cause of misunderstanding between the rulers and the ruled.

Commission, the *Hitvarta* [Calcutta] of the 30th December says that the answer to the question is known to every Indian. Immediately after the commencement of the *swadeshi* agitation in the country, Government at once came to be convinced of the honesty and purity of the Indian Police, for Sir Andrew Fraser himself who wrote that report felt no shame in being called the "Friend of the Police." Matters have now reached the point when Government cannot brook to see the harsh criticisms of the police by independent Courts of Law. Misunderstanding has grown between the rulers and the ruled owing to this very police.

HITVARTA,
Dec. 30th, 1909.

3. The *Hitvarta* [Calcutta] of the 30th December hopes that those responsible for the ill-treatment of Srijut Govind Sitaram Purohit, while in custody, will be severely punished.

Ill-treatment of an under-trial prisoner.

HITVARTA,
Dec. 30th, 1909.

After describing how the prisoner was treated at the time of arrest and after, the paper goes on:—We now ask who is responsible for all this trouble of this innocent Brahmin? Who is responsible for this treatment which has been the cause of marking the love for justice of the British nation with a black spot, of boiling the blood of even the peace-loving subjects, and of sending to the wall the Christian faith? Who is responsible for this sin? We do not expect to get any answer to these questions, but we have faith in Providence. There will come a day when these evil-doers will have to answer for their deeds before the Omniscient. We do not expect our cry to reach the higher authorities, otherwise we would not despair of justice being done. Poor Govind has suffered so much from the demoniacal proceedings of the officials that he prays that even his enemy may not come under the clutches of the police. This is the statement of one who has himself suffered. It is for the rulers to say how the people of this country may help the police, considering it as their own. It is due to its cruelty that the police is being more and more estranged from the people. The *lal pagree* is come to be considered as a calamity.

4. The *Basumati* [Calcutta] of the 1st January says that the editor of the *Akas* newspaper of Delhi, who has been arrested on a charge of sedition, was handcuffed by the police after his arrest. It seems unaccountable

Handcuffing of the editor of the *Akas*.

why the police handcuff respectable political prisoners. The present Chief Justice of Bengal expressed himself strongly against this barbarous practice during the Alipore Bomb case, and ordered the removal of handcuffs from the persons of the prisoners concerned in it. It is hoped that His Honour the Lieutenant-Governor will abolish this practice within his jurisdiction.

BASUMATI,
Jan. 1st, 1910.

5. The *Daily Hitavadi* [Calcutta] of the 1st January dwells on the feeling of insecurity of life and property with which people in the Bengal mufassal live now-a-days, because of the too frequent depredations of armed dacoits and wild animals. The police who ought to protect the innocent, as a

Risks to life and property in the Bengal mufassal.

DAILY HITAVADI,
Jan. 1st, 1910.

matter of fact harass them, and thereby indirectly encourage evil-doers. A relaxation of the operation of the rules of the Arms Act in favour of selected individuals would be a way of relieving the present situation in this connexion.

NAYAK,
Dec. 29th, 1909.

6. The *Nayak* [Calcutta] of the 29th December reports that a number of *gundas* have begun to commit acts of oppression in the villeges of Barenga, Bamandanga, etc., in Jessore, robbing things from the *hât* in open daylight, and even snatching away napkins from the shoulders of people passing along the roads.

NAYAK,
Dec. 29th, 1909.

7. The *Nayak* [Calcutta] of the 29th December is sorry to hear that the Moslems of Titagarh sacrificed kine on *Id* day this year at a spot in the Hindu quarter, where they should not have done so. On the day preceeding the *Id* the Hindus appealed to the Magistrate of Barrackpore for preventing these sacrifices at the spot in question, but their appeal was rejected as having been preferred too late.

MIHIR-O-SUDHAKAR,
Dec. 31st, 1909.

8. Referring to the prohibition against cow-killing by the Muhammadans in the villages of Baganchra, Goga, Barpota, and others in the Bongong subdivision of the Jessore district, during the *Id* festival, the *Mihir-o-Sudhakar* [Calcutta] of the 31st December says:—

The Musalmans of these places did not kill any cow, being ordered to do so by Mr. Agasti, the Hindu Magistrate of Jessore, at the instigation of the Hindus. Being oppressed by the police, the Musalmans of Baganchra and its neighbouring villages could not even read the sacred *Id namaj*.

NAYAK,
Dec. 29th, 1909.

9. A correspondent, who gives his name and address, writes to the *Nayak* [Calcutta] of the 29th December to complain of the extortionate rates charged on pilgrims for the use of temporary rest-houses at Kalighât, and of the conduct of the local police in permitting bad characters to crack jokes at the female pilgrims while bathing, and to rob them and their children of their ornaments. After referring with condemnation to the practice on the part of the temple *sebaits* of refusing admission into the precincts of the temple to those poor pilgrims who cannot pay fees up to their extortionate rates, the correspondent concludes by pointing out how even inside the inner temple there stand clamorous men and women who insist shamelessly on thrusting on the pilgrim things like garlands, etc., who does not want them, and then making him pay for them.

BANGAVASI,
Jan. 1st, 1910.

10. The *Bangavasi* [Calcutta] of the 1st January points out how lately the Pathans raided Hindu houses at Bahadar and Laluzai villages, and asks what the authorities are going to do to prevent these raids near Peshawar.

(b)—Working of the Courts.

BANGABANDHU,
Dec. 22nd, 1909.

11. The *Bangabandhu* [Calcutta] of the 22nd December (received in this office on the 3rd January 1910) holds that the manner in which Mr. Justice Robertson and Mr. Justice Johnstone, respectively, of the Panjab Chief Court, were lately compelled by the Executive to go back partially on their original findings in the case of Gulab Bano and of the Hon'ble Lieutenant Malik Umar Khan Tiwana, C.I.E., has caused sorrow and anxiety in the public mind, as threatening the independence of the judiciary in the Province. The spectacle of the highest Court in the land being brought to ridicule in this manner, ought to strengthen the case for converting the Panjab Chief Court into a chartered High Court.

KHULNAVASI,
Dec. 25th, 1909.

12. The *Khulnavasi* [Khulna] of the 25th December dwells on the hardship caused by a practice which the Magistrates of Khulna have adopted of disposing of suits under section 145, Criminal Procedure Code, in what may be loosely called a speedy summary way. Local inspections by the trying Magistrate are no longer held; witnesses are not given regular summonses, parties being told simply to bring up their

witnesses; judgment is passed in the absence of a party and of important witnesses, simply on police evidence; and finally no control is exercised over the perfunctory way in which the peons charged with the service of summonses in regard to these cases perform their work—these men often not troubling to visit the village at all, and serving the summonses on the persons concerned in the Court verandah.

13. Referring to the acquittal of two Europeans named A. Lord and E. Lord, who were charged with beating one Binod Behary Basu and his son Bhupendra Nath Basu, by the Subdivisional Officer of Barrackpore, the *Nayak* [Calcutta] of the 1st January writes:—

NAYAK,
Jan. 1st, 1910.

The accused put in the plea that as they had been beaten first by the complainants, they retaliated by beating them. It is not known who were beaten first, but British law does not permit the aggrieved party to take the law into their own hands. Whatever may be the law, it is not applicable in cases where Europeans are concerned, and therefore Mr. French has surely done justice in acquitting the two white men. Babus Binod Behary and Bhupendra Nath certainly committed a heinous offence even in case they retaliated on the white men after being first beaten by them. It was certainly very kind of Mr. French not to punish the father and son severely for such a serious offence. A black man beating a white man—is this not a very impudent thing?

(c)—*Jails.*

14. The *Bangavasi* [Calcutta] of the 1st January commends to the notice of the Viceroy what Mr. Hazarat Mohani of Aligarh has lately written to the journal *Urdu-i-Moalia* about the way in which persons imprisoned for political offences are treated differently from ordinary prisoners. Unlike ordinary prisoners, political offenders are confined in separate cells in a distinct ward of the prison, are not permitted any liberty of movement inside the jail walls, or to talk with other prisoners. They are kept under strict guard. They are also not given warders' duties when half their term is over, as ordinary prisoners are and are not allowed the use of books, paper and pencil, which other prisoners often get hold of in connection with work done on behalf of the prison. Lastly, for good behaviour six or eight days per month is taken off the period of imprisonment of ordinary prisoners, but political offenders are not allowed this concession.

BANGAVASI
Jan. 1st, 1910.

(e)—*Local Self-Government and Municipal Administration.*

15. In referring to Lord Minto's statement lately made at Madras that Lord Ripon's tree of local self-government in India is at last going to bear fruit, the *Bangavasi* [Calcutta] of the 1st January makes an appeal for the strengthening of the financial resources of the local self-governing bodies in Bengal, in order that they may cope with the water-supply difficulty.

BANGAVASI,
Jan. 1st, 1910.

16. The *Hindi Bangavasi* [Calcutta] of the 3rd January considers the correspondence regarding the charge for the extra lighting of Government House, and the reply of the Lieutenant-Governor to the Calcutta Corporation as a mere farce.

HINDI BANGAVASI,
Jan. 3rd, 1910.

(f)—*Questions affecting the land.*

17. The *Nihar* [Contai] of the 28th December continues its articles on the settlement operations in Midnapur, and quotes authorities to prove that *bhagchasis* cannot be given the status of raiyats.

NIHAR,
Dec. 28th, 1909.

18. The *Nihar* [Contai] of the 4th January says that under Mr. Hudson, the former Settlement Officer of Midnapur, his assistant in deciding suits under section 104 (e) exceeded the powers conferred by that section, and

NIHAR,
Jan. 4th, 1910.

decided cases in which the status of the raiyat was the question at issue. Orders have now been issued by the higher authorities to put a stop to this illegal proceeding. Now the question arises, whether any decision pronounced before the order was issued as to the status of the raiyats should stand? The writer contends that they should not stand, as they are admittedly illegal.

(h)—General.

BANGABANDHU,
Dec. 15th, 1939.

19. The *Bangabandhu* [Calcutta] of the 15th December (received on the 3rd January 1940) writes as follows under the heading "Is it reform, or the negation of reform?—a strange

The Reform Scheme.

Dead Sea apple"—

It would have been more fitting if the so-called *sanskar* (reform) had been named *sanhar* (destruction); for it has laid the axe at the root of the real aspiration of the Indians, by well-nigh destroying their hope of attaining *swaraj*. We can make bold to declare that this reform is not genuine; it is counterfeit; it is a fraud. In this *swadeshi* era this counterfeit article will not command respect, and the patriotic Hindu will by no means be anxious to welcome as a valuable gem this ridiculous farce. If any there be who will cordially receive it, he is an enemy to his country. What an excessive love for Musalmans does it breathe! Fancy that the Musalmans, through forming barely a-fifth of the population of India, have got full two-thirds of the seats on the Councils. Again, the qualifications of Musalman voters as compared with those of Hindu voters are miserably low. By partitioning Bengal, the policy of "divide and conquer" was followed only in Bengal. But this time it has been extended to the whole of India. The Hindu feels that he is alone in his country. The Musalman's aspiration has been fulfilled, the Hindu has been brought down to his feet. In fact the separation between the two races is complete, and yet the crowd of base sycophants are jubilant over the Reforms.

It is useless to criticise the Reform Regulations, because the sole object of the Reform Scheme is to deceive the people. The fact is that under the Regulations no independent man will seek election, except those who are Government's own men; others who have had the misfortune to incur the displeasure of the authorities may be disqualified by the *fat* of Governors and Lieutenant-Governors, and so prevented from entering into that magic hall of the Legislative Council. What an insult that! There is a talk of building a "Parliament House." What a fun! A man with a headache who has no head at all! The "non-official majority" is a myth, for everybody knows on which side the sycophants, the zamindars and the non-official European members will vote. The patriotic Indian public will refuse to be deceived by this illusory show. We shall be glad to see our countrymen stay away from the so-called Reformed Councils. It may be that Lord Morley's original scheme was free from all these blemishes, and that the Indian officials have marred all its excellence. But all the same, it is an insult to the people, and is a source of great mischief in future.

BASUMATI,
N. 1st, 1940.

20. The *Basumati* [Calcutta] of the 1st January says that the new Council Regulations will have the effect of keeping

The Regulations.

the well-known and tried patriots of the country from the Council, patriots like Ambika Charan, Anathbandhu, Aswini Kumar, Asutosh, Ananda Chandra, Surendra Nath and Radha Charan. Regulation VII provides that every person elected or nominated to be a member shall, before taking his seat, make an oath or affirmation of his allegiance to the crown. There is no possibility of any real mischief being ever done by members breaking this oath, because people going back upon their oaths are sure to be held up to reprobation in this country, and lose all their influence and following. Regulation XIV, section 7, provides that no person shall be eligible for election who has been sentenced by a Criminal Court to imprisonment for an offence punishable with imprisonment for a term exceeding six months, or to transportation, or has been ordered to find security for good behaviour under the Code of Criminal Procedure. Public men working for the country's and society's good often run the risk of

bring incarcerated for defamation and other acts done in the excess of zeal, and not on account of any moral depravity. Men like Mr. Stead and Mr. Labouchere often suffer sentences of imprisonment for such excess of zeal. The Revd. Mr. Long in Bengal was imprisoned for defamation. No one ever thinks that such men can justly be disqualified for election as a member of any representative Council, or that they should depend on the favour of officials for being permitted to stand as candidates for a membership. As regards orders to find security for good behaviour, they are often issued in the mufassal on trivial grounds. Section 9 of the same Regulation XIV is even more wonderful. It provides that no person shall be eligible for election who has been declared by the Governor-General in Council to be of such reputation and antecedents that his election would, in the opinion of the Governor-General in Council, be contrary to public interests. It is through spies alone that Government can know whether the election of any particular person is likely to be contrary to the public interest. The question now is, who, according to accepted principles of self-government, is to judge whether any man's election will be contrary to the public interest? The interest of the public should in such a matter be a concern of the public only. But here Government has appropriated to itself the right of guarding the safety of the public interest in spite of the public—strange indeed! Mr. Kelkar of the Bombay Presidency has been disqualified, but not even the Anglo-Indian semi official press has as yet been able to point to any fault in his career for which he may be said to deserve this punishment. It is hoped that the Regulations will be amended so as to correct their blunders and thus make them more acceptable to the public.

21. Who knew, asks the *Hitvarta* [Calcutta] of the 30th December, that the Reform Scheme would bear so many evil fruits? It has created dissension between the Hindus and the Musalmans. It has humiliated the educated Indian community. It has made Rajas and Maharajas go a-begging. It has carried unrest and discontent far and wide into the country. Besides all these there has been one more funny result—the Legislative Councils have become Muhammadan Councils. In going to protect the minority, the minority threatens to override the majority.

HITVARTA.
Dec. 30th, 1909.

22. The *Daily Hitavadi* [Calcutta] of the 4th January writes:—The Hindus of the Punjab expected that Government would rectify the error it has committed by giving the majority of the seats on the Punjab Legislative Council to the Musalmans, the effect of which has been to drive the Hindus to a corner, and that some Hindus would be nominated to the Council. But this expectation has been frustrated. The authorities have followed the same policy in nomination as they did in the matter of election. We have more than once pointed out the absurdity of the principle of "winning honour by weeping, and respect by praying," as the saying goes. We do not see why the Punjab Hindus should fail to rise superior to temptation. The Council Chambers of Governors are not the only fields of national activity and the stepping stones to progress. If you possess a real yearning for the country's welfare, take to serving your country and your countrymen at once in the name of *Durga*, and there is no reason why you should wet the ground with your tears simply because the Musalmans have got what is only a political "mare's nest."

DAILY HITAVADI,
Jan. 4th, 1910.

23. Referring to the opinion of Mr. Bilgrami, that not being on good terms with the Muhammadans, the Hindus so long used to elect their own co-religionists to the Councils everywhere in India, and that the strife between the two communities would have been increased by a mixed electorate, the *Sanjivani* [Calcutta] of the 30th December writes:—

SANJIVANI,
Dec. 30th, 1909.

That the strife between the two communities will increase by a system of mixed electorates, is not true. Mr. Bilgrami wrongly thinks that the Hindus elect only their own co-religionists. He would certainly not have said so, if he had even a faint knowledge about Municipal elections.

Mr. Bilgrami has pointed out the merits of separate electorates, but he is silent on the point that the Muhammadans have secured the right of electing

members much in excess of the proportion of their numerical strength. What is Mr. Bilgrami's view about the opinion of the *Empire*, which says:—

“After some time we shall have to say —

Moslem to the right of them,
Moslems to the left of them,
Moslems behind them,
Volleyed and thundered?”

BANGABANDHU,
Dec. 22nd, 1909.

24. The *Bangabandhu* [Calcutta] of the 22nd December (received in this office on the 3rd January 1910) says that as self-

The case of Mr. N. C. Kelkar.

help and non-association with Government constitute the principal items of the Nationalist creed, it is inexplicable how Mr. Kelkar being one of that party, could seek election to the Bombay Legislative Council. It was necessary that his eyes should be opened for him, and that is why God got him disqualified by Sir G. Clarke. It is well that he has been disqualified, for it will be a warning to other Nationalists to keep off, and that is a great gain. The Councils should be boycotted until full financial and administrative powers are granted to the people: this is our idea.

DAILY HITAVADI,
Jan. 3rd, 1910.

25. The *Daily Hitavadi* [Calcutta] of the 3rd January is glad that

The Hon'ble Mr. B. N. Bose.

Sir Edward Baker has nominated Mr. Bhupendra Nath Bose to the Bengal Council. Mr. Bose is happy at this selection, which is an honour conferred direct by the King's representative. Mr. Bose has always been honoured as a popular representative. He was one of the 28 Calcutta Commissioners who resigned in 1898. He has also been Mr. S. N. Banerjee's associate in the work of the preaching of the boycott, and his speech as President of the Mymensingh Conference is still ringing in the ears of the public. With such antecedents, it is difficult to see how Mr. Bose will manage to act the part of a supporter of Government, which is expected of nominated members on the Council. He will deserve all credit, if he manages to steer the boat of his reputation safe through the storm which will confront him at once over the proposed police legislation for Calcutta.

DARUS SULTANAT,
Dec. 31st, 1909.

26. The *Darus Sultanat* [Calcutta] of the 31st December announces that

Mr. Ghulam Hussain Ariff as
Member of the Bengal Council.

the election of Mr. Ghulam Hussain Ariff to the Bengal Council has been a source of great pleasure to the Musalman traders as well as the Moslem community of Calcutta.

VI.—MISCELLANEOUS.

HITVARTA,
Dec. 30th, 1909.

27. Both the Provinces created by Lord Curzon are, according to the

Government as defender of
Lord Curzon's sins.

Hitvarta [Calcutta] of the 30th December, a source of trouble to Government, on account of its being called upon to meet the increasing demands for expenditure. Even the Lieutenant-Governor, Sir L. Hare, had to come to Calcutta as a beggar, and has returned after some settlement with the Finance Minister. Such is the situation. Still the Government cannot do without praising the partition of Bengal, as if it has undertaken to perpetuate the sins of Lord Curzon.

PALLIVARTA,
Dec. 21st, 1909.

28. The *Pallivarta* [Bongong] of the 21st December is shocked at the

The Nasik outrage.

recent assassination at Nasik, and does not know when and how such terrible crimes will be driven out of India.

DHARMA,
Dec. 27th, 1909.

29. Referring to the Nasik murder, the *Dharma* [Calcutta] of the 27th December writes as follows:—

The Nasik murder.

Savarkar, an inhabitant of Nasik, was sent to transportation for life for having published a number of fiery poems, and a young friend of Savarkar has avenged his incarceration by murdering Mr. Jackson, the Collector of Nasik. We have already published our views on the subject of political murders, so that it is useless to reiterate. The Anglo-Indian press has been fired with wrath, and, laying the blame of the murder on all India, is urging the Government to adopt more stringent measures, that

is to say, to arrest all suspected persons, without discrimination of innocence and guilt, and deport, transport or hang them, and extirpate those who raise their voice against the Government. What matters it if blinding darkness, deep silence and profound disappointment cover the country, provided these can prevent sparks of disloyalty from appearing again and can suppress the smouldering fire. Such ravings and the pitiable degeneration of British statesmanship rouse pity and astonishment. Had you retained even a fraction of your old political sagacity, you would have known that in darkness lies the assassin's opportunity, in silence the multiplication of the report of the fanatical revolutionist's guns and bombs, and in despair the hope of secret associations. We too desire to exert ourselves for stamping out of the country the inclination for political murders. But the only course by which that can be effected consists in showing by actual work that India's political advancement and independence are attainable by constitutional means. Merely teaching this lesson in words will no longer command faith, it must be illustrated by actual work. It is you alone who can hinder this sacred work. But through such hinderance not only shall we be destroyed, but you too will run the risk of sharing our fate.

30. The *Nihar* [Contai] of the 28th December expresses its deep abhorrence of inhuman incidents like the Nasik

The Nasik outrage.

crimes are finding their way into India, as a result of a blind imitation of Western manners and customs. The paper asks the people of India to do their best to check the growth of such sinfulness.

31. Referring to the shooting of the Collector of Nasik by a Brahmin youth, the *Basudev* [Calcutta] of the 29th December says that the young man must surely be an English educated one, as no Brahmin can ever commit such a crime without having got his intellect perverted by English education.

Murder of the Collector of Nasik.

32. Referring to the murder of Mr. Jackson, the *Bangabandhu* [Calcutta] of the 29th December writes:—

The Nasik murder.

A crazy and misguided youth has lately murdered Collector Mr. Jackson with a pistol. There is no doubt that everybody will be overwhelmed with grief and shame at the news. Such a heinous and horrible crime cannot fail to make the wretched murderer hated by all pious Indians. Everybody must condemn the wicked deed. We have said again and again, and we repeat, that it is crimes like these that are hampering the country's real progress. Nobody should forget that "it is righteousness alone that exalteth a nation". We offer our condolences to the relatives and friends of Mr. Jackson.

33. The *Nayak* [Calcutta] of the 29th December has the following under the heading "What path should you follow?"—

The Nasik murder.

Intelligence about the murder which was committed at Nasik is coming out by scraps. As for the murderer, since he has already been caught, everybody knows everything about him. A few others have since been arrested for complicity in the murder and it cannot yet be said whether yet others will or will not be arrested. Report has been received that in the course of searches, revolvers, cartridges, papers, letters, etc., have been seized to some extent. In short an attempt is being made to show that there was a nest of murderers at and about Nasik, and a murderer has come out of that nest and committed this murder, and he was preparing for further murders. It cannot be said whether what has come out is true or false. After a trial is ended, something of the inner truth (about a case) does indeed come out, but the real facts are not revealed, for, with a view to prove the accused guilty, a good many things are so arranged as to darken the face of the truth, and to draw a veil over it. Although correct information may not be available, from what news has already become available it can be inferred that Mr. Jackson, Collector of Nasik, who has been killed, was killed by a revolver, and that a young native lad has been arrested for having murdered him, and a few others also have been simultaneously arrested for complicity in that murder and that the murder was due to some cause past or present. All the trouble now is over the cause of the murder. If the lad avenged himself for some wrong done to himself, then the cause must be said

NIHAR,
Dec. 28th, 1909.

BASUDEV,
Dec. 29th, 1909.

BANGABANDHU,
Dec. 29th, 1909.

NAYAK,
Dec. 29th, 1909.

to be personal. If instigated by others, he has taken vengeance for wrong done to somebody else, then also the cause must be described as personal. If, on the other hand, the murder was the outcome of a conspiracy and if, as the basis of that conspiracy, there be found a motive of punishing or terrorising Government or Government officials by means of murders, then of course it is to be admitted that the cause is political.

As the accused has been arrested and the case will go on, we do not want like fools to create terror or loathing in the minds of the public by writing anything and everything about this murder. Considering how Government is suspicious of, and distrusts native newspapers in these days, what is there strange in the fact that the native press, in order to curry favour with the rulers, will come forward to say things to the liking of the rulers? The idea in the minds of a good many is "Uncle, save thine own". So it is not surprising that in order to please a strong Government, a good many people will use a good deal of savoury language. We shall not say anything as to whether the offender's guilt is or is not political. A murder is, in our eyes, a sin, a heinous sin—it was so looked on in the past and is looked on so now. A murder, if political, comes to be somewhat more reprehensible for it comes then to be an obstacle to the government of the state.

From what we hear Mr. Jackson was a good man, a good judicial officer; even if he were not that, he was a creature created by God, and no other created being has the right to kill him. We have all along maintained that what man cannot give, that is life, he ought not to take away. Man is endowed with only a poor intelligence and can do only little things in life. The upholding of righteousness and the destruction of unrighteousness in the world all rest in the hands of God, not of men. How many times have we in these columns sought to show that the repressive rules which the rulers are devising for the better government of the country and the repression of sin in it, instead of resulting in the better Government of the land and repressing sin in it are only aggravating (the measure of) sin in the country day by day. On the other hand, we have sought to show that the people, by going against the principles of Government, by acting mischievously and wrongfully, are uselessly acquiring demerit. We have sought before this to show that liberty cannot be acquired by sin; and even if it can be, such liberty is not desirable. Improper attempts to bring the rulers under control have before this gone for nothing, and are likely to fail now also. By practising unrighteousness and getting habituated thereto, even the attainment of the status of Indra is not desirable. Apart from everything else, the status of Indra attained by such means cannot be kept up. The rulers on their part by doing unrighteous deeds cannot uphold their own unrighteousness, neither can the people by doing unrighteous deeds secure righteous administration. We shall try to explain these statements by a number of historical and Pauranic illustrations.

Babar established the Mogul Empire in India. From Babar to (the times of) Jehangir, the Moghul kingdom was in a sense a kingdom of righteousness. After the death of Jehangir, Shah Jahan became Emperor. A study of history enables one to see that in his time the people were well off. It was only in the days of the Emperor Shah Jehan that rice came to sell at eight maunds per rupee. Again, as the Emperor Shah Jehan could govern his dominions in ease and affluence, he could manage to leave behind him the Taj Mahal at Agra, and various other signs of prosperity at other places. After the Emperor Shah Jehan, Aurangzeb became Emperor of Delhi. History narrates how he came into possession of the throne. He threw his aged father into prison, killed some of his brothers, and compelled others to leave the country. This is how he ascended the throne—he waded through unrighteousness to the throne of Delhi. Under no other Emperor was the Mogul Empire so strong as in his time. And yet he it was who opened a way to the downfall of the Moghul Empire. This is the effect of sin. Duryodhan, even though he was most strong and powerful, though surrounded by countless unconquerable heroes, though the possessor of untold wealth and property, was vanquished by the resourceless and helpless Pandavas; not only was he defeated, but he lost his dominions, and was destroyed with his family. This is the effect of sin. The difference between unrighteousness on the part of rulers and that on the part of the ruled is that the rulers with all their

administrative machinery are one, while the ruled are uncountable. The unrighteousness of the rulers or of the ruling machinery vests only in themselves or itself; unrighteousness on the part of individuals among the ruled does not indeed directly vest in others among them, but indirectly it brings ruin on many others. For these reasons the rulers have to act with an eye to rectitude and so have the people also. The sin of the rulers leads to the ruin of the State, while the sin of the people leads to the ruin of households and society. Sin is an incurable disease; if once it affects anybody, it does not leave him easily. Although in the enjoyment of incomparable prosperity and ease, although surrounded by resources without number, although strong in the possession of immense strength, although invested with fame, honour and dignity, even though you should have your inmost self illumined by the light of knowledge, if sin has once penetrated inside you, it will rip your inside into pieces, it will destroy you, break up your society, and prove your prosperity, resources, property, strength, prowess, fame, honour, office, dignity, and even knowledge itself, of no avail. That is why we say, be you ruler, or be you subject, walk with an eye to righteousness, else fall is inevitable, and trouble is certain. Know a liberty which is exchanged for righteousness to be an insignificant, a most insignificant, thing. Liberty divorced from righteousness neither gives happiness nor is lasting. Seeing the rulers acting wrongly, you want yourselves to find out a way of correction—that is a mistake (on your part). The rulers are strong, and you are weak. The protector of the weak is not unrighteousness, but righteousness,—God in person. You go on suffering for your *karma*; as soon as the appointed period of your sufferings end, happiness will manifest itself. That Heaven helps those who help themselves, is a mistake of western education which has come to possess your and our minds. Know it to be true rather that Heaven helps those who cannot help themselves. You have not the capacity to tear up even an insignificant piece of straw, and yet you want to undo the decrees of Providence by brute force.

34. The *Sanjivani* [Calcutta] of the 30th December observes as follows:—

Regrettable murder at Nasik.

We are astounded at the news of the Nasik murder. We thought that the young men of our country had given up the idea of assassinating men. The perverted youths ought to realise that this sort of murder means greater mischief to us than to the Government. May God teach them wisdom.

35. In denouncing the recent Nasik murder in the strongest terms, the

The Nasik murder.

Samay [Calcutta] of the 31st December asks the high officials in the midst of the commotion into which they have naturally been thrown by these deplorable incidents to adhere to the attitude which their predecessors in office preserved when a Viceroy and a Chief Justice were assassinated in quick succession some 40 years ago and to see that repressive and rash measures are not adopted, and justice is done impartially. This will ensure the contentment of the people, and add to the credit of the rulers.

34. The *Dar-us Sultanat* [Calcutta] of the 31st December expresses its

Murder of the Collector of Nasik.

abhorrence of the recent murder of Mr. Jackson, Collector of Nasik, and says that this bloody outrage by a dastardly Brahmin has been due to Mr. Jackson's having discharged his duties by punishing a man named Savarkar for sedition. The incidents connected with the murder amply bear out the existence of a secret conspiracy at the bottom of this assassination, as well as upon the fact that the country is not yet purged of the accomplices and sympathisers of the homicides of this type. It is expedient therefore to give effect to the laws of the country with a strong hand, to bring to trial the real culprits who prompted an immature lad to commit an act of murder, for every step taken towards tracing the anarchists would be fully justifiable. No person with the least sense in him can give himself up to such a horrible crime, unless his mind is gradually tainted beforehand by education which inculcates bloodthirstiness. If the unfortunate lad's conduct had been watched, or he had been brought in contact with such persons as would have reformed his ideas, it would not have been possible for him to fall into the snares of the political miscreants and bid farewell

SANJIVANI,
Dec. 30th, 1909.

SAMAY,
Dec. 31st, 1909.

DAR-US SULTANAT,
Dec. 31st, 1909.

to his own life. A thoughtful reflection would show that the source of anarchism and all the political outrages can be gradually traced to sedition, and the baneful writings and speeches relating to the same. It is therefore indispensably necessary that the public should consider it a part of their duty to make endeavours to eradicate the germ of fanaticism. It is highly necessary that instead of silence or formal expressions of grief, practical steps should be taken to reform the ideas of the public, and protect the society from the contact of dreadful individuals.

ANGAVASI,
Jan. 1st, 1910.

37. The *Bangavasi* [Calcutta] of the 1st January writes:—

Mr. Jackson's murder.

What an indelible stain on the Brahmin name, if Mr. Jackson was murdered really by a Brahmin! What a terrible degradation for a Brahmin! Such a scoundrelly offender should be adequately punished.

DAILY HITAVADI,
Jan. 3rd, 1910.

38. The *Daily Hitavadi* [Calcutta] of the 3rd January writes that the

Brahmins and the Nasik murder.

name Nasik owes its origin to the legend that Surpanakha, the mythological demoness, had her nose and ears cut off here. And now many of the Nasik Brahmins are going to have their noses and ears cut off, for the Anglo-Indian press of Bombay and Madras are, since Mr. Jackson's murder, calling for the removal of the curse of Brahminism from the land. Of the 28 men so far arrested in connection with that murder, so many as 25 are Brahmins. Is this a mere coincidence, or is it the result of the afore-mentioned agitation of the Anglo-Indian papers?

BANGABANDHU,
Dec. 29th, 1909.

39. The *Bangabandhu* [Calcutta] of the 29th December quotes the following from the *Englishman* newspaper:—

The *Englishman* on the murder of Mr. Jackson.

"There can be no question that were all those who protest their loyalty sincere, the terrorists would long ago have one by one been handed over to the police," and observes:—

How mean and wicked the writer must be to make vile insinuations like these! He would deprive all the Indians of their right to take part in political agitation, simply because a few isolated persons have thrown bombs.

If the *Englishman* is to be satisfied, we must not indulge in any sort of criticism of Government measures and of police atrocities. That is indeed a very serious matter. We on our part will denounce the anarchist with the same vigour with which we will criticise the venomous attacks of our enemies. If the bomb-thrower is a fanatic, the writer in the *Englishman* is no less so. We should therefore hate both with equal hatred.

BASUMATI,
Jan. 1st, 1910.

40. The *Basumati* [Calcutta] of the 1st January writes as follows:—

The *Times* on the Nasik murder.

The *Times* of London has said: "We trust the murder of Mr. Jackson will rouse the Government of India to a fuller recognition of the gravity of the murderous conspiracy with which it is confronted, than the premature optimism of official utterances is too frequently apt to convey. So long as nothing is done to arrest the campaign of deliberate vilification in a large section of the Indian press, such outrages are bound to recover. Since Lord Curzon's time concession rather than efficiency has been the order of the day." It is well known that the *Times* and the Anglo-Indian press want the Government of India to forsake its farsighted policy of calmly, yet steadily and firmly, stamping out conspiracies from the country. But the charge laid by the *Times* at the door of the Indian press is the outcome of the ignorance of the London daily. Not even the worst enemy of the Indian and the Indian press can unhesitatingly say that a major section of the Indian press is wanting in self-control and discipline or that it supports murder and helps it. The *Times* has libelled the whole body of Indian editors by perverting the truth and trampling upon courtesy, gentility and truthfulness; stringent measures have already been passed in this country for punishing newspapers; sedition cases are going on throughout India; the liberty of the Indian press has almost been destroyed; but still the *Times* is not satisfied, is not pacified. Like a bloodsucking vampire, it still hankers after blood. What a pitiable degeneration for the foremost daily in England, the sacred shrine of independence, and paradise of public opinion! It matters nothing of course if you put the gag on our mouths; but the short-sighted policy which you are following in your efforts to punish us is sullying your national character. Such writing as the above on the part of the *Times*

and other English newspapers clearly proves a narrowing of the ideas of freedom in the minds of Imperialist Englishmen.

41. Referring to a leader on the Nasik tragedy in the London *Times* recommending suppression of native papers, the *Bharat Mitra* [Calcutta] of the 1st January asks if it is not shameful on the part of such a leading journal as the *Times* to recommend such a course when no native paper ever advocated assassinations, but on the other hand expressed its abhorrence of them. The native papers are already fettered by hard laws enacted from time to time.

BHARAT MITRA,
Jan. 1st, 1910.

42. Under the heading noted in the margin, the *Hindi Bangavasi* [Calcutta] of the 3rd January enquires into the causes of the homicidal mania that has seized the raw, young lads of the ever peaceful and thoughtful Hindus, who are therefore much more staggered by the recent assassinations than the English, for they were unheard of before in this country, and then comes to the conclusion that the present system of school and college education being solely responsible for it needs be immediately changed. Religious education according to the creed professed by the student should form a part of the curriculum of studies, when alone the infection caused by Europe will be rooted out, and the rulers and the ruled will be able to live in peace.

HINDI BANGAVASI,
Jan. 3rd, 1910.

43. The *Bir Bharat* [Calcutta] of the 2nd January notices the rumour which is being given currency in Calcutta again that 26 Indians are going to be deported without trial.

BIR BHARAT,
Jan. 2nd 1910.

Awake again.

44. The *Dharma* [Calcutta] of the 27th December has the following:—

DHARMA,
Dec. 27th, 1909.

AWAKE AGAIN.

Inhabitants of Bengal, long have you slept. The new awakening that took place, the new life-inspiring agitation that agitated all India, has become weak, and is burning feebly like a fire almost dead, almost extinguished. The situation at present is critical. If you want to save it, throw off all false fears, all vain diplomacy and all endeavours for personal safety, and again engage yourselves in work in unity and for the sake of the Mother. The hope of union which kept us awaiting so long has been shattered. The Moderates do not want to unite with the Nationalists; they want to absorb them. Had there been any prospect of such a coalition proving beneficial to the country, we would not have opposed it. And in that case those who are truth-loving, are inspired with the zeal of a high ideal and stand in the field of work with only God and righteousness to help them, would have retired from the field; and those who are willing to have recourse to crooked policies, would have joined the Moderates and accepting the control of Mehta, and bowing to the order of Morley, would have done good to the country. But India's deliverance does not lie in such crooked policies. India will rise by dint of righteousness, by dint of courage, by dint of truth. Let, therefore, those who are willing to sacrifice their all for the sake of the high ideal of nationality, let those who are eager to see the Mother appear again before the world as a divine force possessing the highest capacity in the world, teaching wisdom and working for the benefit of the world, unite and begin the Mother's work with the strength of renunciation. Children of the Mother, do not fall off from the ideal, return to the path of righteousness. But let none of you do anything again under the impulse of unbridled excitement. Learn to do only what is sure to prove beneficial to the country, by being united and deciding on a single means for all.

45. The *Daily Hitavadi* [Calcutta] of the 29th December exhorts Bengalis to eschew politics, and devote their energies to bettering the conditions of existence in the villages

DAILY HITAVADI,
Dec. 29th, 1909.

where the major portion of Bengalis live. Bengal villages now-a-days present a sad picture of decaying population, and industries and wealth, and genuine work on behalf of the country means now taking steps to prevent these villages from falling into utter ruin, by re-excavating the tanks, etc., and by encouraging residence in the ancestral village homes, rather than in towns like Calcutta. Politics have absorbed the energies of the Bengalis for

too long a time without any profit: witness the disappointment created over the Reforms. Indeed a subject race has no politics, and it is a serious misfortune for the country that all its energies (including those of its beardless youths) should be taken up in the discussion of politics. Assuming even that political agitation has done good, who are the people to be benefitted thereby, when people are dying off for want of pure drinking-water. Let Bengalis therefore return to their village homes, and make those villages habitable by cleaning the jungles, re-excavating the tanks, etc.

HITAVADI,
Dec. 31st, 1909.

46. The *Hitavadi* [Calcutta] of the 31st December writes:—

"Our politics."

We have said many times that as a subject people, our politics consist in simply doing the country's work. Party quarrels among ourselves in the matter of serving the country therefore give us grievous pain. Moderates or Extremists, the Indians must not quarrel among themselves. Sriji Aravinda Ghose is a really estimable man. But the party spirit shown in his *Dharma* is really disappointing. No useful purpose is served by finding fault with our own men who are engaged in doing the country's work according to their own power. Considering the miserable plight in which all of us stand, nothing can be more unfortunate than a division in our camp.

DHARMA,
Dec. 27th, 1909.

47. The *Dharma* [Calcutta] of the 27th December has the following:—

"Insult to Lala Harkissen Lal."

The spirited and patriotic Englishman never likes to honour men who are traitors to their country. Even if, for any interest of his own, he for some time professes love for and behaves courteously with them, he surely harbours slight and disregard for them in his heart. Harkissen Lal of the Punjab thought that he was a *persona grata* with officials, because he was going to hold a Convention in defiance of public opinion in the country and an industrial exhibition with the help of officials, and that consequently all his unreasonable demands would be satisfied by the Government. Harkissen Lal became eager to represent the Punjab University in the Punjab Legislative Council, and his name also stood in the list of candidates. But his candidature was rejected for some breach of the rules. This has given great pain to the Lala. What! Harkissen Lal, the pet of the Government, to be prevented from being representative, nay, even his candidature to be rejected! What impertinence! Harkissen petitioned the Government with the object of teaching a lesson to all concerned. But the petition produced the opposite effect. The Punjab Government dishonoured the Lala, and rejected the petition on the simple ground that when his candidature had been rejected under a rule, the rejection must stand. A very just ground. A civilised Government cannot nullify a rule for the sake of any individual. But when Harkissen Lal had worked so hard for the satisfaction of Lord Morley and Lord Minto, they could have given him timely notice before rejecting his candidature, in order to enable him to rectify his mistake. What we think is that he has been willingly and knowingly insulted with the object of teaching a lesson to the Moderates. The officials no doubt want to draw the Moderates to themselves; but what sort of Moderates do they want for the purpose? The Moderate who will lay one hand on the throat of the Government and another hand on its feet, will abuse the Government and at the same time would secure favours from it, has no longer any value with Englishmen. Whole-hearted loyalty and whole-hearted support—these are wanted from a favourite of the Government. The Moderate who has not these things for the Government will be as much excluded from its favours as the Extremist. The insult offered to Harkissen Lal has the same object as the new Council Regulations.

DHARMA,
Dec. 27th, 1909.

48. The *Dharma* [Calcutta] of the 27th December has the following:—

The delegates to the Lahore Congress.

Those who have gone to Lahore on the invitation of its wealthy citizen, Harkissen Lal, those who are dancing with joy at the prospect of being able to immolate the motherland at Lord Morley's lotus feet in the Convention sacrifice, and who thank the Secretary of State for India for his efforts to kill the prospective unity and independence of the motherland between the grinding stones of administrative reforms, those men are the leaders of the country, are respectable and wealthy, and have stakes, honour and influence in the country. Perhaps it is on the idea that this wealth,

honour and influence are the gifts of Englishmen and not of the Mother, that for fear of being accused of ingratitude, they are worshipping Lord Morley instead of the motherland. There is the poor Mother on one side and the Government, the liberal bestower of gifts, keeper of the peace and guardian of wealth on the other. Those who love the mother will go to one side, and those who love themselves will go to the other. But let not these men try any longer to be on both sides. Let them no longer cherish the fond hope of enjoying the rewards and privileges of both sides. Those who have gone to join the Convention have trampled on their popularity, influence over their countrymen, and pride of patriotism in running to that evil place. This exit is their final political exit.

49. In an article on the Lahore Congress, the *Nayak* [Calcutta] of the 30th December writes:—

The speech of the Chairman of the Reception Committee at the Lahore Congress.

The speech of the Chairman of the Reception Committee began with the customary expressions of loyalty to the British *Raj*. In every sitting of

the Congress, and in fact in every public function in our country, the trumpet of loyalty is blown in this fashion. Some such show must be made in a subjugated country, for otherwise the foreign rulers are not satisfied. It seems rather queer that the Congress should express its loyalty to the British *Raj* and at the same time tear to shreds our rulers' laws and regulations, and prove them to be worthless. We should think that it is quite improper to profess loyalty to our rulers, and jeer at their laws and regulations both at the same time. This is conduct which befits petty shop-keepers only.

Lala Harkissen Lal, the Chairman of the Reception Committee, has discovered the causes of the present widespread discontent. He thinks that the discontent is due partly to inexperienced and insensate youths becoming journalists, and partly to the creation of sectarian differences by things like the Moslem League, the Hindu Conference, etc. The Lala may as well think that these "youths" and these Leagues and Conferences are responsible for the partition of Bengal, which is the real cause of the Indian unrest, or that they are answerable for the discontent which Lord Curzon's slander of the Indian people in the course of his notorious Convocation address gave rise to. White officials consider Indians as more contemptible beings than dogs; if a black happens to be shot or kicked to death by a white, the case is almost sure to end in the culprit being acquitted, or in his being lightly punished. The Lala may perhaps think that the responsibility for the discontent which a thing like this gives rise to is to be laid at the door of youthful journalists, the Moslem League and the Hindu Conference. The Lala may with equal justification blame them for the discontent which the preference given to worthless white men in Government offices brings into existence.

50. The *Banga Kesri* [Calcutta] of the 1st January has the following on the Congress:—

The Congress.

When that enemy of unity, Sir Pheroze Shah Mehta, resigned his office as President of the Congress, it was hoped that Mr. Surendra Nath Banerji or some other true well-wisher of the *swadeshi* like him would be elected President of the Lahore Session of the Congress, who would make endeavours to revive the National Congress of India after making up the difference between the Moderates and the Extremists, and that both the parties would unite in their effort to devote themselves to the service of their mother-country, and the united voice of *Bande Mataram* uttered by 30 crores of the people would ring throughout the whole world. But, alas! our hopes were left unrealised like a dream, and our ambition was nipped in the bud.

Those who were ill-treated for their devotion to the cause of their country and made to undergo sufferings, and who still stood firm in its service, could not get admission into the Congress, in spite of their repeated endeavours for the same. The National Congress of the country has thus been reduced to be the inheritance of those heroes who can utter "Yes, brother! Bravo, brother."

Those who have been delivering lectures for the benefit of the country, disregarding the idea of their honour or disgrace—was it justifiable to boycott

NAYAK,
D.C. 30th, 1909.

BANGA KESRI
Jan. 1st, 1910.

them like foreign goods? If there had existed any genuine feeling of regard for the brethren of the country, if there had been any desire of lifting up its fallen condition by working in unison with one another, why should there have crept in a hatred among the people on account of the petty differences in their views?—Why thorns should have been strewn at the doors of the Congress to prevent the Nationalists from getting admission into it? Could it have cast a blot on the greatness (of the Moderate leaders) if they had worked in unison with their brethren? But how could this be, as there exists the greed to secure one's own interests anyhow and let the country go to hell. All this is due to the ill-luck of the country.

The conduct of our leaders is very dreadful in these evil days of the country, and the result will be very bad. One cannot serve one's country by seeking the favour of the authorities, nor this sort of service can be of any avail.

The Extremists should also give up their *zid* and try to revive the Congress, otherwise the future of India will be engulfed in darkness.

MARWARI,
Dec. 31st, 1909.

51. The *Marwari* [Calcutta] of the 31st December says that the zeal shown at the last Congress was less than that shown at the Congress in the previous year, and very few delegates attended it. If our vain leaders had tried to make the Congress the peoples' assembly instead of converting it into their own hereditary property by disregarding the popular views, the Congress would not have been the tame affair that it was at Lahore.

HINDI BANGAVASI,
Jan. 3rd, 1910.

52. In noticing that the Principal of the Lahore Government College prevented the students, at the instance of the Government officials, from offering their services to the last session of the Congress as volunteers, the *Hindi Bangavasi* [Calcutta] of the 3rd January asks if it was His Excellency the Viceroy who during his last tour accepted the address from the Provincial Congress Committee of Madras.

DAILY HITAVADI,
Jan. 1st, 1910.

53. The *Daily Hitavadi* [Calcutta] of the 1st January writes that with the lapse of years a feeling of ill-will between the Hindu and Musalman communities is being developed more and more—thanks to the policy which has been adopted. All credit to the ruling power, which is capable of parting its subjects in this strange way by the application of the policy of *sham* (conciliation), *dan* (making gifts), *danda* (punishment) and *bhed* (sowing dissensions) and thereby frustrating what should constitute the one object of the political endeavours of the people, viz., unification of the different communities! At the same time, with the recent appearance of a party of revolutionists among the Hindus and the consequent Satanic uproar which have operated to augment the measure of official favour towards Musalmans, and to aggravate their indifference towards Hindus into positive hatred, it is only natural that the present ill-feeling between educated Hindus and Musalmans will go on intensifying.

BANGABANDHU,
Dec. 22nd, 1909.

54. Referring to Mr. Asquith's recent declaration about Home Rule for Ireland, the *Bangabandhu* [Calcutta] of the 22nd December (received in this office on the 3rd January 1910) says :—

If the Irish are fit for self-government, why not the Indians? It is perhaps the possession of votes by the Irish, with the consequent possibility of defeat for Mr. Asquith at the polls, which makes the difference. What a strange sort of justice is this!

DHARMA,
Dec. 27th, 1909.

55. The *Dharma* [Calcutta] of the 27th December has the following :—

An eternal struggle. SO LONG AS THE SUN AND MOON WILL ENDURE.

Whenever our forefathers made any arrangement intended to be permanent, they used to say that it would endure as long as the sun and moon would endure. But such an arrangement intended to endure till Doomsday has never been known to have received the sanction of Providence. Such statements are characterised by men as theatrical and exaggerated, but still it is found that men do not desist from entertaining unattainable hopes. The editors of our

Anglo-Indian newspapers have made the conviction firm in their minds that British domination in India will be eternal ; will endure as long as the sun and moon will endure. But they have read history and know that no government can be everlasting, that even the Roman Empire fell, that in short what has a beginning has surely an end also. They say that the highest political ambition of India ought to be self-government within the British Empire. In the opinion of many this too is a vain expectation. But even those who are willing to give this much freedom to the Indian's patriotic aspiration put off the consummation of this hope to some remote future, till which time the Indian's duty will be to discuss religion in the shape of the British rule, and showing full obedience to it, to carry out social reforms, to purchase *belati* articles, to refrain from saying anything unpleasant to the Government or to any Englishman, and to accept without reluctance the partition of Bengal, and the division between Hindus and Musalmans. Could we depend on the permanence of British superiority or the British Empire, we could to a certain extent have admitted the truth of their contention. But the English people themselves are now-a-days constantly in dread lest Germany should some day destroy the British navy and conquer England, or Russia should after passing through Afghanistan encamp at Lahore and Delhi, the capital of a Russian India. The untimely sight of an unfamiliar aeroplane drives away sleep from the Englishman's eyes, and makes him clamour with intense fear and panic on the idea that perhaps the last day of British independence has dawned. In this state of things it is only natural on the part of the Indians to develop a strong desire to muster strength in their own country and acquire self-government, and thus make provision for the country's defence in the country itself. It may be that in the cool shade of the British Empire we live in perfect happiness, unstinted joy and immeasurable wealth ; but if even the English themselves are doubtful of its stability for ever so short a time, of what avail will this happiness, joy and wealth, bestowed by others and maintained by others, be to us ? What shall we do to-morrow when Russia will come and rob us of these blessings ? The *Englishman* has spoken of a fresh cause for fear. In its opinion if the revolution that has begun in England succeeds, England will sink to an unfathomable depth of degeneration. Loss of empire is an inevitable fruit of degeneration. Of course, our contemporary says that the House of Lords will save England from the cruel clutches of destruction ; but what if the House of Lords is itself destroyed in the heat of democracy, who will save the saviour ? When this danger is so near, with what face do our friends dare check our desire and struggle for freedom ? This cause itself, irrespective of all other causes, is sufficient to rouse us. And if on account of obstructions raised by our friends we fail to succeed, we should still remain intoxicated with this effort and thought, to the exclusion of all other efforts and thoughts, so long as the sun and moon will endure.

56. The *Karmayogin* [Howrah] of the 31st December has a poem entitled

"The Echo,"

"The Echo" in which a Brahmin who has been appealed to by a poor lad for help is represented

as saying:—What is the good of telling me your heart-rending dire tale of sorrow, that your brothers and sisters are dying of starvation ? And yet the soil of Bengal was once gold, and every Bengali home had its store of paddy laid by. Who will believe that the people of such a land are now dying of starvation ? Boy, appeal for help to your rulers—the rulers who ruled over the hearts of Bengalis—by secretly anointing whom as such, they are, alas, causing any number of feet to be bathed in the tears of the hungry. Go there to their great palace ; they are the possessors of untold wealth, a race of world-conquering Emperors ; see how the whole world worships them with wealth and riches ; go to them, my son, and rouse them with your cries for food ; tell them how crores of men and women who are your brothers and sisters are dying for want of food. You are ruled by men who are lords of the whole world. Who then will believe that you die of starvation ? There is the white man going sunk in luxury ; follow him and show him once your lean, thin, parched-up skeleton, and hear what he says. If, alas ! men who are possessors of untold wealth shrink from giving you a handful of food, what good can you expect from appealing for help to a poor Brahmin ?

KARMAYOGIN,
Dec. 31st, 1909.

BANGA KESRI
Jan. 1st, 1910.

57. Now-a-days a fair agitation is on foot on politics, religion and development of the country, writes the *Banga Kesri* [Calcutta] of the 1st January. But inspite of all this agitation, the poverty of the country is on the increase day by day, and no steps are taken to remove it. Poverty is the root of dissatisfaction, which in its turn begets revolution. The dissatisfaction spreads all over the country like an infectious disease. So long as the industry and trade of the country are not improved, so long the destitute condition of the country will not be ameliorated. This country was once supplying the needs of the whole world, but the present condition of its industry is so deplorable that if the import of matches be stopped, the funeral pyres would be left unlighted. The good result attained by the *swadeshi* has attracted the attention of the people towards this fact; but only this much is not sufficient—there are many other articles of necessity for which we have to look up to the foreigners for supply. This looking-up to them must be got rid of.

HITVARTA,
Dec. 15th, 1909.

58. Referring to the provision of 16 crores and 1 crore 70 lakhs made in the budget of next year for Railways and Canals respectively, the *Hitvarta* [Calcutta] of the 30th December observes:—

Railways, the chief cause of India's poverty.

Railways are the chief cause of the present poverty of India. It is by these railways that the white merchants carry away the wealth of the country to foreign lands. Hence 16 to 17 crores of rupees are spent on railways. On the other hand, the liberality of Government disappears when the question is the excavation of canals. Not only is sufficient number of canals not excavated, but where they exist excessive rates are levied for the use of water. The object of the Government is clear from its policy about railways *versus* the canals.

NAYAK
Jan. 2nd, 1910.

59. The *Nayak* [Calcutta] of the 2nd January, in an article headed "Last year's estimates," writes:—

Last year's estimates.

In the year under review there were very few entries on the credit side. Under a *takrari* (suspense) system of accounts the Reform Scheme is found on the credit side. Under a suspense system, there is no increase of cash balance but an increase only in the amount credited. Considering the items against this entry on the credit side it should not perhaps have been made at this moment. One of the chief items of expenditure against this receipt is that the Muhammadans have become stronger and Hindus weaker. Those who have become stronger will think, owing to their meagre knowledge, that the success of imbecility is the way of the world, because imbecile people are capable of obtaining high posts. On the other hand, those among the weakened class who lack perseverance and zeal, will think that the giving up of indolence and inertia is not conducive to any good. But the law of God is quite different. It ordains that more one gets the more one desires, and the ultimate result of the course adopted will be that the nation that never before yearned for political independence, will want more as a result of obtaining these rights. The history of the world will show that people possessing intellect cannot for long be under the subjugation of the ignorant, and the inevitable result in this case will be that the stronger and the weaker classes will not remain for long in their respective conditions.

The deportations without trial are items of expenditure, which are the legacies of the last year. So far as can be gathered from what has fallen from Mr. Asquith, it is clear that the authorities are ashamed of their conduct in the matter, and it may be believed that this item will not be carried forward any longer. Lord Morley seems to have supported this measure only to gain his own ends. As he has now got his Reform Scheme adopted by the Government of India, there remains no necessity of showing further concessions to that Government. Besides, he is being always put to troubles by Mr. Mackarness, and is being subjected to taunts by the Liberals. Therefore it may be hoped that the carrying forward of this item of expenditure will soon cease. Another important item of expenditure is house-searches by the police, and oppression by them. The eyes of the Government are gradually getting open and they will soon find out the futility of the measures of coercion and repression. Discontent among the people is now no longer confined

to Bengal, but has spread everywhere. Over and above this, the Midnapore affair has now become a matter for serious reflection, Mr. Macpherson has finished his enquiry, and it is understood that he has written his report too. Whatever may be the resolution on this report, the Government will have to seriously reflect on the whole affair, which will lead to the cessation of this item of expenditure viz., the police searches; because there is a vast difference between acting on certain knowledge and acting on mere suspicion.

There are two more items on the credit side in the last year's accounts, namely (1)—the appointments of Mr. S. P. Sinha as Law Member to the Governor-General's Council and (2) that of Mr. Amir Ali as a Privy Councillor. By recruiting high officers from among the people of the country, the Government increases the number of persons before whom they have to act with restraint and circumspection. No one feels any scruple to misrepresent truth before the mass as one does before important personages. Feelings of shame are such as overpower even the shameless people, and even Emperors and mighty people have to put on garbs of religion and truth.

The appointment of Sir Lawrence Jenkins as the Chief Justice of Bengal, may be considered to be an item on the credit side. It may be conjectured that he accepted the appointment, on being earnestly requested to do so, because he could not possibly entertain any desire for it after once retiring from service in India, and receiving a high post at home. He was not, perhaps, sent out to this country in order that he might be able to do gross injustice, and by his superior guises make it appear as justice. He was perhaps sent out to overhaul the Judicial system of this country. His appointment is a good move on the part of Lord Morley. But, as every chess-player knows, only one queen or castle is not sufficient for mate, it is very difficult to cut through the net spread by the Civilians in this country, and even Sir Edward Baker, who is firm in his resolution, gets sometimes ensnared in their net. Mr. Chief Justice Jenkins has also been obliged to fall a victim to the snare. The Chief Court of the Punjab has now come "to the right path" after being sharply rebuked by the Punjab Government. It cannot yet be said that the High Court of this Province can wholly ignore frowns from the Government.

Time is yet not ripe for giving effect to the suggestion contained in the report of the Decentralisation Commission. The Municipal Self-Government Scheme was shadowed in some degree in the new scheme; and if the Liberals return to power and if Lord Morley holds the portfolio of the India Office, the scheme may be worked to the liking of the people to some extent. It may be hoped that the Calcutta Municipal Act will soon be amended, because—(1) Sir Edward Baker is thoroughly acquainted with the Calcutta Municipal affairs, and the amendment of the Act is always in his mind; (2) a Committee of the Municipality itself have found out many defects in the Municipal Act and lastly because (3) the European mercantile community of Calcutta, and even their organ the *Englishman* have declared that the present Act is defective. Therefore the present Act must needs be amended. If so, there is some chance of its being amended on the lines recommended by the Decentralisation Commission.

It is to be believed that the proposed appointment by the Congress of Babus Surendra Nath Banerjee and Bhupendra Nath Basu as its delegates to England to have the Partition of Bengal annulled is the result of some sort of hope held out. This resolution might have been the result of the deliberation of Messrs. Gokhale and Surendra Nath Banerjee. If Babu Surendra Nath and Bhupendra Nath be able to convince, by referring to the estimates of Eastern Bengal, that the province is a burden on the Indian revenues, and if the Liberals come into power, then they may be successful in their mission to some extent. Otherwise, there is very little chance of the Partition being modified for some years to come, i.e., till it is admitted that the discontent is going to be a permanent factor. In case the Conservatives come into power, there is no chance whatever for the Partition being modified, as the Conservative Cabinet Ministers cannot but keep Lord Curzon, who is gradually going to be a prominent member of their party, in humour.

It must be admitted that there was an increase in the import of British-made cloths last year, but this increase will not go on for long. Though the *swadeshi* spirit among the people has lessened to some extent, yet the consideration of the difference in prices between foreign-made cloths and *swadeshi* ones will rule supreme in their minds. The price of cotton is going on rising in England, and the British manufacturers will not be able to sell their products at a loss, and even if they do, the Bombay and Ahmedabad manufacturers, who gain comparatively more profits by selling their goods, will compete with them by keeping less margin of profit. They will thus be able to keep the British manufacturers at bay to some extent. Thus the estimate is hopeful for the future, there is nothing to be frightened at. We are to go on working with Religion within and God overhead.

TIRHUT SAMACHAR,
Dec. 30th, 1909.

60. In a retrospect of the year just closed, the *Tirhut Samachar* [Muzaffarpur] of the 30th December points out that the *swadeshi* agitation took root last year in the country and was daily increasing. It has benefited the orthodox Hindu religion, as a vigorous agitation is started during the year against the Arya Samaj. Besides those who had turned against that religion were returning to its fold again. The real good of the country lies in its standing firm in its loyalty to Government.

A retrospect.

PALLIVASI,
Dec. 22nd, 1909.

61. The *Pallivasi* [Kalna] of the 22nd December writes:—

Killing of dedicated bulls by uneducated Muhammadans.

The dedication of bulls at *Sradh* ceremonies is a part of the Hindu religion. The bulls thus dedicated have all along been let loose and looked upon with reverence. Such bulls being liberated, because very healthy breeders of the species. There is no sufficient evidence to assert that they were ever ill-treated even under Muhammadan rule. But one's feelings are wounded to find that now-a-days such bulls are slaughtered and used as food by uneducated Muhammadans in various parts of the country. If the practice be continued it will become a menace to the Hindu religion. The attention of the Hindus could not have been attracted so long by solitary cases of this kind done in secret; but now that it has become a matter of too much frequency, the Hindus should not overlook it. If the dedicated bulls be thus slaughtered by the Muhammadans, the Hindus instead of earning virtue by dedicating bulls at *Sradh* ceremonies, become abettors of the sin of cow-killing. A case of cow-killing was instituted at the instance of the Nattore Raj, but owing to the interpretation of the law the accused was acquitted. There is thus no hard-and-fast law in the codes to punish such culprits. It is a matter of wonder why the Hindus did not move the Government after the decision of the above case to take some action in the matter. The Muhammadans would not have remained silent, if any of their religious rites had been interfered with. During the Muhammadan rule dedicated bulls were not touched, otherwise Hindu law-givers, such as Raghunandan, would have laid down rules against such dedication, just as they prescribed strict *purda* for females as a result of Muhammadan oppression. The Hindus should rise to a man to have this hindrance to the dedication of bulls nipped in the bud, otherwise the matter will become much more serious in future.

MATRIBHUMI,
Dec. 23rd, 1909.

62. The *Matribhumi* [Chundernagore] of the 23rd December quotes the following from "Le Pionnier" [of Pondicherry with reference to the release of one Purna Chandra Pakre

The rights of a French citizen.

by the Madras Police:—

"Tout en laissant au Gouvernement]Britannique la responsabilite de cette arrestation qui prouve de sa part une peur noire des evenements les plus insignifiants de la vie courante, d'acte de gaminerie de la part d'un hindou, nous nous demandons si le Gouvernement de la Republique peut souffrir un attentat de cette nature a la liberte d'un citoyen francais," and observes":—

Judging from past events, it appears that the French Government in India is following in the foot-steps of the British Government. Would it not be

interfering with the rights of the French citizen, if in imitation of the British Government of India the French Government introduced the Arms Act into French territory? If the French Government itself do not respect the freedom of its own citizens, it has no right to complain if any other Government does not do so.

68. The *Daily Hitavadi* [Calcutta] of the 2nd January has the following under the heading "Lord Curzon's work in India. Lord Curzon":—

DAILY HITAVADI,
Jan. 2nd, 1910.

The retort administered by the Master of Elibank to the Conservative cry about Tariff Reform and its effect upon India has provoked Lord Curzon to blow his own trumpet, and to pour his invectives upon Lord Morley and Lord Minto, and on their policy of Indian administration. We on our part are far from endorsing what Lord Curzon has said in his speech. We believe every educated Indian hates him as an arrogant and light-hearted man. These bombs and revolvers, murders, outrages and dacoities, are the outcome of his administrative policy. He it was who sowed the seed, and Lord Minto is only reaping the harvest thereof. He would surely have been impeached in Parliament and punished like an ordinary criminal for his wicked deeds, if even a hundredth part of the impartiality and magnanimity that characterised British statesmen at the time of Edmund Burke were present amongst their modern successors. But instead of doing that, Lord Morley, either on account of too great apathy for one of his own countrymen or of the imbecility of old age, allowed that disastrous measure, the partition of Bengal, to stand. And as a consequence of the indulgence which Lord Morley showed to Lord Curzon's enormity, the inevitable has happened; the shoe which ought to remain under the foot has mounted the head.

Do you know what must be the result of the execrable speech which Lord Curzon has made? It will perpetuate, firmly fix in the soil of India bombs and revolvers, sedition and disloyalty—the very things which you want to drive away from the country. A party has come into existence in this country who like to see the English rulers of India in the light of irrepressible tyrants. They want that the Police and the Executive should oppress the people, and thereby show that the Government is unfair in all matters. If the Government should come to oppress the people, it will then be easy to vilify and calumniate the rulers, and the hatred of the English will then be deep-rooted in the minds of the people. Lord Curzon's speech will serve to gratify these people, who will not fail to take this opportunity to preach that the "Reforms" are not unanimously accepted by all sections of the ruling party, and may therefore be nullified. Thus people will lose all faith in the assurances and promises of the rulers. Such a feeling of distrust between the rulers and the ruled can never be for the good of either of them. If Lord Curzon had not vilified the people of this country as a race the Indian would not have retorted by abusing the British as a race, and the contemptuous term *feringhi* would not have been so widely circulated. If Lord Curzon had not made the Hindus and Muhammadans quarrel among themselves by unduly favouring the latter and abusing the former, the scenes of Jamalpore and Comilla would not have been witnessed, and the "bomb of Mother Kali" would not have come into existence. Lord Curzon now boasts that during his administration there was no bomb, no sedition in India. Lords Morley and Minto inadvertently tried to uphold his mischievous acts, and have thus brought serious trouble upon themselves. Far different would have been the state of things, if they had modified the Partition. May we hope that Lord Morley will at last come to his senses now that his Lordship has been so ruthlessly attacked by Lord Curzon? Will he rub out the Curzonian stigma? What you call sedition, is no sedition at all; it is simply a manifestation of the hatred of Curzon. So, if you will only remove the stigma, the old happy days will return. Let the North-Western Frontier Province be once again included into the Punjab, let the Bengal partition be withdrawn, let the Universities Act be so modified as to make it worthy of Englishmen, let the Police be brought under control, and let the present Calcutta Municipal Act be repealed and a new Act worthy of the British race be substituted—let all this be done, and then the old contentment will return, and the wounds inflicted will all be healed.

URIYA PAPERS.

URIYA AND
NAVASAMVAT,
Dec. 15th, 1909.

64. The *Uriya and Navasamvad* [Balasore] of the 14th December:—Though the District Board elections in Orissa have ended in the return of Mr. M. S. Das, C.I.E., to the Bengal Legislative Council, all the native papers in Orissa are engaged either in pacifying or intensifying unfortunate party-feelings which have grown up between the parties led by Mr. Das and Gokulananda Chaudhury respectively. Mr. Chaudhury complains that he was deceived by Mr. Das, who, while professing to further the cause of Mr. Chaudhury, was only turning the votes intended for Mr. Chaudhury in his own favour. Mr. Chaudhury has submitted a representation to the Uriya public, doubting the honour and honesty of Mr. Das, and this representation is published *in extenso* in the marginally-noted paper.

UTKALDIPIKA,
Dec. 18th, 1909.

65. The *Utkaldipika* [Cuttack] of the 18th December states that the electioneering contest in Orissa has left behind it a great deal of heart-burning, which is to be much deplored. Mr. Das was no doubt the best of all the candidates, and he got 8 out of 10 votes. His junior ought to wait till another chance comes. They ought to remember that those only will carry the day, who shall subordinate their individual conveniences and happiness to the happiness of the general people and shall work for the public good at great personal sacrifices. The editor is of opinion that Mr. Gokulanand Chaudhury has committed a great mistake in holding up Mr. Das to public contempt and ridicule, for the prestige of Mr. Das is established on an unassailable basis.

UTKALDIPIKA,
Dec. 18th, 1909.

66. The *Utkaldipika* [Cuttack] of the 18th December is of opinion that the election of the proprietor of Kanika by the landlords of Orissa and Chota Nagpur, and of Mr. M. S. Das, C.I.E., by the District Boards of Orissa, has given general satisfaction to the public. It is fervently hoped that they will discharge their duties as legislators ably, conscientiously and successfully.

SAMBAD VAHIKA,
Dec. 16th, 1909.

67. The *Sambad Vahika* [Balasore] of the 16th December is of opinion that the electioneering contest, going on in British India under the Reform Scheme, falls to the background, when compared with the electioneering warfare that is going on at Home between the Lords and the Commons. The eyes of India are turned towards the United Kingdom of Great Britain and Ireland in a doubtful mood, not knowing whether the Lords or the Commons will win the victory in the end. It is fortunate that India has got its Reforms before the dissolution of the present Parliament, for who knows whether the future Parliament will be a friend or otherwise.

SAMBAD VAHIKA,
Dec. 16th, 1909.

68. The *Sambad Vahika* [Balasore] of the 16th December agrees with the decision of the Commissioner of Orissa that Babu Janaki Nath Bose, Government Pleader of Cuttack, should, far as election business is concerned, be considered a non-official gentleman, and observes that Government Pleaders, whether they be considered as officials or non-officials, must, from the very nature of their position, side with the Government, and that the people should not on that very account return them as their representatives to the Legislative Council.

NILACHAL SAMACHAR,
Dec. 17th, 1909.

69. The *Nilachal Samachar* [Puri] of the 17th December is of opinion that, as the electioneering contest in Orissa is over, the parties of Mr. Das and Mr. Choudhury should accept the inevitable, and coalesce with a view to secure their common interest. Little matters must be forgotten, while prominent attention should be given to the subjects that are being made ready for discussion in the Bengal Legislative Council.

70. The *Utkaldipika* [Cuttack] of the 18th December thanks His Honour the Lieutenant-Governor of Bengal for making over many children who were made orphans by the late famine in Bihar to the local Hindu community, who have joined together to establish an Orphanage for the benefit of the children in question. The writer is strongly of opinion that a Hindu Orphanage has become very necessary in Orissa, and that the public should take immediate steps to establish such an institution in that Province.

UTKALDIPIKA,
Dec. 18th, 1909.

71. The *Uriya and Navasambad* [Balasore] of the 15th December is sorry to note that affrays and assaults are now common in the paddy fields of Balasore, and that they are partly traceable to the proceedings of the revision settlement and maintenance of records in that district. It is a pity that such a state of things should prevail in the harvest season.

URIYA AND
NAVASAMBAD,
Dec. 15th, 1909.

72. The *Utkalvarta* [Calcutta] of the 18th December complains that the peons belonging to the Post Office in India have not as yet been provided with winter clothing. Considering the nature of their duties and the inclemency of the prevailing cold weather, it is desirable that the Postal authorities should come to a conclusion on the matter at once. The peons have already submitted a memorial on the subject.

UTKALVARTA,
Dec. 18th, 1909.

73. Referring to the proceedings of a meeting held in the Town Hall of Calcutta on the 3rd instant, in connection with the relief of Indians who are undergoing persecutions and punishments in the Transvaal, in Southern Africa, on account of their commendable resolution to assert their individual rights as citizens of the British Empire and as loyal subjects of His Majesty the King-Emperor, the *Utkaldipika* [Cuttack] of the 18th December exhorts the Indian public to come at once to the assistance of their unfortunate brethren in South Africa by subscribing liberally towards the relief fund that has already been started through the exertions and liberality of Mr. Tata and his friends. The writer supports the prayer of the meeting, calling upon the Indian Government to stop further emigration of coolies from India to the Transvaal.

UTKALDIPIKA,
Dec. 18th, 1909.

74. The *Uriya and Navasambad* [Balasore] of the 15th December regrets to learn that an elephant became restive in the Sonapore Fair, killing two men. It was secured with great difficulty by the assistance of other elephants.

URIYA AND NAVA-
SAMBAD,
Dec. 15th, 1909.

75. The *Sambad Vahika* [Balasore] of the 16th December regrets to state that the tiger scare within the jurisdiction of the Remuna outpost, in the Balasore district has become so great, as to prevent people from going out of their houses in the evening.

SAMBAD VAHIKA,
Dec. 16th, 1909.

76. All the native papers in Orissa make prominent mention of the fact that a man-eating tiger residing in the Kukulaba Hills, in the Ganjam district, has already killed 150 men, at the rate of one man per week. Though the Madras Government promised a reward of Rs. 250, afterwards raised to Rs. 1,000, for its destruction, no hunter has as yet been able to bag the man-eating monster.

77. A correspondent of the *Utkaldipika* [Cuttack] of the 14th December states that the Raja of Khandpara succeeded with great difficulty in killing a tiger that had spread terror in that State.

UTKALDIPIKA,
Dec. 18th, 1909.

78. The *Uriya and Navasambad* [Balasore] of the 15th December regrets to state that a type of Malarial fever prevails in the Jallasore thana of the Balasore district and, that ripe paddy fields cannot be harvested for want of day-labourers. Many are dying through want of treatment, due to a paucity of doctors and medicine.

URIYA AND NAVA-
SAMBAD,
Dec. 15th, 1909.

79. The *Sambad Vahika* [Balasore] of the 16th December states that the foot-and-mouth disease prevails among cattle in Balasore and that this is interfering with the

SAMBAD VAHIKA,
Dec. 16th, 1909.

harvesting of paddy in that district. Many poor peasants are compelled to carry their paddy and straw on their shoulders.

GARJATBASINI,
Dec. 18th, 1909.

80. The *Garjatbasini* [Talcher] of the 18th December gives an account of the proceedings of a special meeting of the Kisore Literary Association.

A special meeting of the Talcher Chandra Utkal Sahitya Samalochani Samiti, held at Talcher under the presidency of Mr. Levinge, the Commissioner of the Orissa Division. The meeting was attended by about 115 gentlemen, who were all pleased with the way in which the President managed the proceedings. Mr. Levinge admitted the necessity of a Literary Association in every State in Orissa, and he was, therefore, very much pleased to find that Talcher had taken the lead. He bore testimony to the exertions and labours of the talented Chief of Talcher, who had found time to attend to the needs of every department of his State. He thanked the Chief for what he had done, and wished him a long life, peace and prosperity. After a vote of thanks to the chair, the proceedings were brought to an end by the distribution of *pan* and *atar*.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 8th January, 1910.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 8th January 1910.

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL BRANCH.**

[As it stood on 1st January 1910.]

| No. | Name of Publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|-----|------------------------|------------------|-----------|---|--------------|
| 1 | "Amrita Bazar Patrika" | Calcutta | Daily | K. P. Chatterji, age 46, Brahmin | 4,000 |
| 2 | "Behar Herald" | Patna | Weekly | Monmatha Nath Dey, age 41, Pleader of Bankipore. | 500 |
| 3 | "Beharee" ... | Bankipore | Bi-weekly | Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur. | 750 |
| 4 | "Bengalee" ... | Calcutta | Daily | S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy. | 6,000 |
| 5 | "Bihar" ... | Patna | Weekly | Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha. | 750 |
| *6 | "Day's News" | Calcutta | Daily | Babu Premananda Bharati, age 51, Hindu. | 500 |
| 7 | "Hindoo Patriot" | Ditto | Do. | Srish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court. | 800 |
| 8 | "Indian Empire" | Ditto | Weekly | Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu Baidya. | 1,500 |
| 9 | "Indian Mirror" | Ditto | Daily | Rai Norendra Nath Sen Bahadur, age 61, Head of the Mahabodi Society. | 1,000 |
| 10 | "Indian Nation" | Ditto | Weekly | Rasomoy Dhar of Calcutta | 500 |
| 11 | "Karmayogin" | Ditto | Do. | Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper. | 2,000 |
| 12 | "Kayastha Messenger" | Gaya | Do. | Jugal Kishore, age 37, Kayastha | 500 |
| *13 | "Moslem Chronicle" | Calcutta | Do. | Abdul Hamid, B.A., age 39, Muhammadan. | 700 |
| 14 | "Mussalman" | Ditto | Do. | A. Rasul and M. Rahman, Muhammadans | 500 |
| *15 | "National Daily" | Ditto | Daily | Babu Premananda Bharati, age 51, Hindu | 500 |
| 16 | "Reis and Rayyet" | Ditto | Weekly | Jogesh Chandra Dutt, age 59, a Calcutta house-owner. | 500 |
| 17 | "Star of Utkal" | Cuttack | Do. | Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College. | 400 |
| 18 | "Telegraph" | Calcutta | Do. | Satyendra Nath Bose, B.A., age 32 | 3,000 |

* The issue of these papers has been suspended for a time.

II.—HOME ADMINISTRATION.

(a)—Police.

19. The *Indian Nation* observes that although the Reform Scheme has reconciled educated Indians to the final acceptance of the benefits of British rule and has fulfilled the august pledge of racial equality, there is one aspect of British rule in India which has not kept abreast of the progress of the last four years, and that is the character and conduct of the police service. Since the days of the Police Commission over which Sir Andrew Fraser presided, the reform of the police service in India has been the topic of increasing attention in India, and it has had the unique distinction of absolute unanimity of opinion in all circles. The European and the Indian, the Hindu and the Muhammadan, the missionary and the layman, the moderate and the extremist are at one in their strictures on police misconduct in India. The official report which the signatories to the Police Commission drew up was not less condemnatory. The corruption and inefficiency of the police and the urgent need for reform were admitted in uncompromising terms. No department of public service has been exposed so thoroughly and so often as the police, and the wonder is that no improvement is visible. On the contrary there is a growing feeling that the police in India are a body immune to departmental correction and discipline, no matter how grave is their offence against public rights. The position of the Indian police is such that their malpractices and inefficiency intimately touch the daily life of the illiterate masses of the people who are ignorant of the complicated concessions of the Reform Scheme. These people are victimised by the police to an extent which the evidence before the Police Commission partly revealed, and it is due to these that a better state of things should exist. The exposures of hopeless bungling and arbitrary procedures of the police which have come to light in Courts of law are an infinitesimal fraction of the waywardness of the service. But their culminative effect is one which has destroyed the last vestige of respect which the public had for the police, and it would be well if Government were to ponder on this aspect of the situation.

INDIAN NATION,
27th Dec. 1909.

20. The *Amrita Bazar Patrika* observes that even in the rosy-coloured memorandum of the India Office, issued on 25th November, the Government has been obliged to admit that the Police Department is a weak point in the administration. But why it is so was never enquired into. If that had been done, the Government would have been disposed, long ago, to give the gentle and law-abiding people of India relief from the emasculating effects of the iron police rule that obtained in this country. The people of course need the police, but do they and the authorities want it for the same purpose? Herein lies the mischief. The police, according to popular notion, should exist for the protection of the weak from the oppression of the strong, for the safety of society against its pests and for the detection of crime. But in the opinion of the officials, the police is needed mainly for strengthening their hands and upholding their prestige and authority. Referring to the result of the Police Commission of 1902, the journal states that what the people wanted was that the Police Department should be made less strong and less costly, and that its connection with the District Magistrate should cease. But what the Commission did was to render it more irresistible and burdensome by increasing the number of policemen and recruiting highly paid raw youths from England, while the District Magistrate still remains the head of the police. Need any body, therefore, wonder that the police is a weakness in the administration?

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21. The *Amrita Bazar Patrika* attributes the abnormal increase of professional dacoity in the new Province to the police devoting their whole attention and energies to putting down what is called "political crime" at the sacrifice of their legitimate

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duty of putting down ordinary crime. The local Inspector-General himself admitted this fact in an official report. As for the people being "more inclined to give assistance," as stated by the *Pioneer*, they have been always so inclined, for nobody but fools would allow themselves to be robbed without making an attempt to bring the robbers to justice. The journal is glad to hear that the authorities have at last come to realize and admit that the youths concerned in these crimes are few in number. It is hoped that with the knowledge that has dawned upon them, the iron grip of the police rule, which has made the lives of the general population in East Bengal miserable, will be removed and the innocent people saved the anxiety and horror of insecurity of life and property.

(b)—Working of the Courts.

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22. With reference to the charges under sections 19 (c), 19 (f), and 20 of the Arms Act brought against the accused in this case, the *Amrita Bazar Patrika* points out that the offence under section 20 is non-bailable, while those under sections 19 (c) and 19 (f) are bailable. The journal therefore asks why was the boy charged under section 20 when the charge was withdrawn at the trial and why was the boy thereby kept in *hajut* for over three months? The authorities concerned in framing charges should be more careful in the matter, for, by tacking on a non-bailable charge, an accused simply rots in jail before he is convicted. The boy pleaded guilty to the charge of having in his possession two revolvers without license and his pleader pleaded for lenient punishment considering his age. But the Sessions Judge passed a sentence of one year's rigorous imprisonment! According to the Judge, the boy is so severely punished because the crime of murder has been "particularly common among young men during recent years." One fails to distinguish between an executive and the above judicial finding. The journal draws the attention of the High Court to the matter. In this connection the *Telegraph* (1st January 1910) expresses itself in almost identical terms, and declares that the withholding of the packets from the addressee and the confiscation of the contents would have been punishment and disappointment enough for the youthful fool.

TELEGRAPH,
1st Jan. 1910.

(h)—General.

BENGALIAN,
31st Dec. 1909.

23. The *Bengalee* observes that for the fourth time the representatives of educated India, assembled in congress, have condemned the partition of Bengal and called upon the authorities to so modify it as to place the Bengali-speaking community under one and the same administration. Babu Bhupendra Nath Basu in moving the resolution exposed the official plea that the partition was merely a sentimental grievance. He cited concrete facts to show that the administrative ideal and standard in the new Province were decidedly lower than those in the old Province and that the two Provinces were drifting wide apart. Mr. E. Iyer, of Madras, who seconded the resolution, expressed the sense of the community when he said that the partition was not a provincial but a national question. Mr. Parameswar Lal of Bihar pointed out that it is the failure of such agitation as the people have been carrying on against the partition which makes men lose their faith in constitutional agitation and which necessarily leads to what is called extremism. That is a remark which the *Bengalee* entirely endorses, apart from what it thinks of the merits of the creed which has come to be known under that name. It is hoped that Government will yet see the error of the step it took and rectify the "greatest blunder since the battle of Plassey" as Lord Macdonnell called the partition.

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24. Referring to the list of elected members of the Reformed Bengal Council, the *Amrita Bazar Patrika* declares it is glaringly unjust that there should be five Europeans in the Council, considering that their number is only a few thousands in the whole Province. Not only have they no such abiding interest in the country

The Reformed Bengal Council.

as the Hindus and the Mussalmans have, but they are very little affected by measures that generally come up before the Council. From the European as well as the Indian official members, the European community, as a rule, can expect support, if their interests are ever in any way jeopardised. Such being the case, what should have been done was to allow the Bengal Chamber of Commerce and the Trades Association one seat each, and distribute the remaining three to the Hindus and Mussalmans in the proportion of two and one respectively. The introduction of such a strong non-official European element has also practically taken away much of the value of the "non-official majority privilege." With regard to the conduct of the elected members in the Council, the journal says they should never forget that they have taken serious responsibilities on themselves by entering it. If they behave like mere figure-heads, they will lose the respect of both the Government and their country. On the other hand, they will deserve well of both if they do their duties honestly and with independence. They have one advantage over their colleagues in other Provinces—they have a ruler to whom they can freely open their mind and acquaint him with the real state of affairs in the country. They know that reforms in all directions are needed, that police rule sits like a nightmare over the breasts of the people, that the nation is threatened with extinction, owing to the prevalence of malarial fever, cholera and other diseases; that something like a water famine prevails in the land for three or four months in the year; that prices of food-grains and other necessary articles have doubled and trebled; all these and many other things they should bring to the notice of the ruler of the Province as often as possible and seek his advice and help. In this way they can make themselves eminently useful both to the country and the Government. In short the success of the Reform Scheme depends on the wisdom of the executive on one side and the real co-operation of the councillors on the other.

25. The *Bengalee* observes that every one of the difficulties which the present Government have had to face was created for them by Lord Curzon's autocratic exercise of irresponsible power. If Lord Morley had been better advised, he might have avoided some of the difficulties which he has had to deal with by undoing the wrongs which Lord Curzon inflicted upon India. But the fact that Lord Morley had not enough courage to undo a wrong will not make men forget that the responsibility for the wrong rested in the first instance with its author. Taking the partition as an example, the paper firmly believes that it was in Lord Morley's power to turn the tide of things and of feelings in India by modifying the measure. But the fact that he has not done so does not in any way diminish Lord Curzon's responsibility.

BENGALUR,
2nd Jan. 1910.

VI.—MISCELLANEOUS.

26. The *Indian Nation* confesses to a sense of despairing impotence to suggest a way of casting out the demon of political crime from the midst of the people. It has been suggested in certain quarters that the people should assist the police to trace the central organisation which is said to direct and devise these crimes. Assuming that there is such an organisation, can it reasonably be expected that the people are to cover the inefficiency of the police? It is quite true that the people are reluctant to have any dealings with the police, but it is for the police to mend their ways before they can invite that co-operation which they allege to be necessary to the suppression of political crime. That co-operation is not likely to be secured by tutored witnesses, by audacious corruption, by indiscriminate arrests, by needless harassments and by insulting conduct, is evident. If there is, therefore, any truth in the view that anarchism will not be eradicated from India till the police and the people unite in bringing the real instigators and not the foolish instruments to book, it follows that the responsibility for these inhuman crimes rests with the police. Let them be deserving of the confidence of the people before they plead its absence to explain their helplessness against this unspeakable foulness.

INDIAN NATION,
27th Dec. 1909.

TELEGRAPH,
1st Jan. 1910.

27. Referring to the arrests that have been made and the finding of
revolvers and ammunition, in connection with the
The Nasik outrage. Nasik outrage, the *Telegraph* says that so long as

the police do not finish their investigations and complete their case and until the evidence collected by them successfully passes the ordeal of a judicial trial, it is not prepared to accept any theory however plausible it may appear at first sight. It desires to see the guilty punished, but then it is the guilty and none but the guilty who must be punished. There is not perhaps any doubt that Kanare was the assassin; but it cannot at the present stage be said with any certainty that the others who have been arrested are equally guilty.

BENGALUR,
29th Dec. 1909.

28. The *Bengalee* says that Pandit Madan Mohan's criticism of the
Regulations is so thorough-going and merciless an
The Presidential speech. exposure of this bureaucratic achievement that it

could not be improved upon. The preference shown to the Muhammadan community, the separate electorates, the denial of direct representation to the non-moslem sections of the population, the contemptuous treatment of the non-moslem graduate, the property qualification, the category of exclusion, the restriction of the choice of the District Boards and Municipalities, were condemned by the President in as thorough-going a manner as they could well have been. On only one point—that of the non-official majority in the Provincial Councils—the President seemed to strike a more or less uncertain note. Apart from his criticism of the Regulations there is not much in his speech that is of more than passing interest. There is, moreover, not much evidence in the Pandit's speech that he has grasped the significance of the great change in political thought. If the people are to-day a more self-reliant race than they were in the last quarter of the nineteenth century, it is to the *swadeshi* movement that they are indebted for this momentous change. One need not be in sympathy with the negative aspect of the "boycott," to appreciate the value of the *swadeshi* movement. Its omission from the speech will consequently disappoint most people in the country.

INDIAN MIRROR,
30th Dec. 1909.

29. Referring to the congress proceedings, the *Indian Mirror* states that

The second day's proceedings of
the congress.

although the general tenor of the resolution on the Reform Scheme conveys the feeling of the educated Hindu community correctly, it might have been cast in a somewhat different form. The journal is inclined to think that the resolution and some of the speeches that accompanied it, would tend to further accentuate the differences between the Hindu and the Muhammadan communities. It may be that the Muhammadans, who never bargained for the reforms, have got more than what they were reasonably entitled to expect; but after all is said, those who are harping bitterly upon this matter are not serving the best interests of the country. There must be a good deal of giving and taking among the different progressive and non-progressive classes of the population, if the idea of Indian nationalism is to become an accomplished fact. Many people judge the reforms from a purely sectional point of view. Some even suggest ideas of pure self-interest. A gigantic, elaborate scheme like the reforms could not possibly have been framed without certain flaws, and the people ought first to watch the working of the Regulations for a sufficient length of time before hazarding definite views as to how they ought to be amended. The *Mirror* is greatly disappointed at finding that, with the exception of the incidental reference to the political murders in the Presidential address, no resolution on the subject was formally adopted by the congress in its two first sittings. It was the duty of the congress as a body of men representing the loyal and moderate sections of the community to pass a clear and emphatic resolution in condemnation of the movements of sedition and anarchy. It would have been more appropriate and more in accord with the constitution and character of the congress, if it had formulated a scheme for co-operating with the authorities in extirpating the formidable evil of anarchism which has arisen in the midst of the people.

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PATRIKA,
30th Dec. 1909.

30. The *Amrita Bazar Patrika* declares that the failure of the Lahore

Failure of the Lahore Congress.

Congress proves that the conventionist leaders have lost their influence over the vast majority of those educated Indians who took a genuine interest in the congress movement. In

spite of his best efforts, Babu S. N. Banerjee has not been able to take one district leader with him to Lahore. Yet very few could have resisted his appeal to attend the congress when he was not a conventionist. The few conventionist leaders of Bengal will never be able to carry the educated community of this Province with them so long as they do not stick to the four Calcutta Congress Resolutions. Indeed, nothing can be a greater condemnation of the conventionist congress at Lahore than the humiliating fact that it has secured the ardent support of a paper like the *Statesman* which now occupies the position of the *Englishman* for the purpose of vilifying and belittling the people.

31. Although the 25th Session of the congress passed off smoothly, the *Indian Mirror* says it would have been glad had the Resolution and the speeches on the reforms been marked by a spirit of conciliation as regards the Muhammadans, and of co-operation with the Government in the working of the scheme. It is feared that the proceedings of the congress will have the effect only of widening the breach which exists at present between the Hindus and the Muhammadans. That is the view already expressed by the *Jam-e-Jamshed* and several other public organs. It is hoped there will be an improvement in the situation by the time the next congress is held at Allahabad.

INDIAN MIRROR,
31st Dec. 1909.

32. According to the *Bengalee* the creed of self-help and self-reliance, which has taken such firm root in the country, particularly in this Province, marks a stupendous revolution in the popular ways of thinking. So long as the more thoughtful and educated among the people could hope to secure political rights, for which alone they cared, merely by persuading the powers that be of the justice of their contentions, the movement for social reform could be neglected by some and carried on by others, just as such movements are in countries normally situated. With the discovery that political rights can only be secured by a united people, who are besides suitably organized, morally, socially and economically, according to the modern standard, a change was bound to come. The movement for social reform, which was languishing for want of adequate support, has consequently now been revived with full force, and is likely to absorb a considerable part of the people's attention during the next few years.

BENGALUR,
31st Dec. 1909.

G. C. DENHAM,

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of Police, Bengal.

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The 8th January 1910.

